Evangelical Christendom.

JULY, 1884.

THE MONTH.

The programme for the Conference which is to take place at Copenhagen at the beginning of September has now been pretty completely arranged. The Conference, properly speaking, will commence on Monday, September 1st, but there will be preliminary proceedings on the two immediately previous days. On the evening of Saturday, August 30, a social meeting will take place, and an address of welcome will be given to friends from a distance. On Sunday morning sermons bearing on the occasion will be preached in different languages in various places of worship. After the organization of the Conference on Monday, the first business that will be taken up will be Reports on the State of Religion in the Scandinavian countries, Denmark, Sweden and Finland. Similar reports will be given on Tuesday in reference to Germany, Switzerland, Italy, and other countries. Sectional meetings will be held in the afternoon on some days of the week, but not on all. The proceedings for this part of the day will be varied by an outdoor gathering which is expected to take place a few miles out of Copenhagen. The evenings will be occupied by meetings, at which popular addresses will be delivered, and such of them as are given in any foreign language will be interpreted into Danish for the benefit of the general public. Several important subjects are to be dealt with by selected speakers, including some of the most distinguished names throughout the Protestant Churches. Some of these will have reference more especially to the principles and the work of the Evangelical Alliance, and others will deal with the great principles of Christian faith and life. In addition to these public meetings, there will be early prayer meetings held each morning at half-past seven o'clock, and the whole series of proceedings will be wound up by sermons in several churches on Sunday, September 7. The whole plan has been very thoughtfully laid out, and there is every reason to believe that the Conference will prove useful and stimulating to all who are present, while at the same time it will emphasize again in the face of the public the substantial unity which exists among Evangelical Churches of every name, and the firmness with which they hold their beliefs in opposition to the infidelity and superstition which are so rampant in our time. It is calculated that at least £700 will be required to meet the necessary expenses, and we trust the appeal of the Council to Christian friends for help in meeting this liability will meet with a liberal response. We observe from the list already published, that one generous friend has promised £100, and that several other donations of various amounts have been subscribed.

The exigencies of evangelical labour in our day tend to bring Christians closer together. The recent manifestation of this in Italy, to which we have already referred, is a pleasing illustration of this tendency. In the present number we give a fuller account of the proceedings of the Assembly in Florence intended to

promote the union and co-operation of the Evangelical Italian Churches. In addition to the formation of an Italian Congress which, we trust, is likely to be effected, we believe that the Waldenses and the Free Italian Church are not unlikely to combine into one body. There is really no sufficient reason why they should remain apart. In speaking of this happy turn of affairs in Italy, we may be allowed to mention that, seven years ago, a deputation from the London Council of the Evangelical Alliance, consisting of three well-known clergymen of different denominations, went on a visit to the Churches of Italy with a view to further this very question of union, and doubtless that visit tended somewhat to produce that better state of feeling which now has shown itself. Whether that be the case or not, we are sure that Christians in England rejoice most heartily at the step which the Italian Churches have been led to take, and trust most sincerely that it will tend to promote their own spiritual life and increase their success in combating the errors of the Church of Rome.

The tendency to draw together as Christians which lies at the foundation of the Evangelical Alliance, also manifests itself in other forms. One development of it has been the actual incorporation of kindred Churches which has taken place to a small extent in Britain, and much more remarkably in the colonies. Another manifestation is to be noted in the alliances which have been formed where incorporation was impossible, as in the case of sister Churches belonging to different countries. Some years ago there was a great Pan-Anglican gathering. More recently, there was an Œcumenical Conference of Methodists held in London. Then again, there was a Presbyterian Alliance called into existence, the General Council of which was to meet at an interval of about three years. The latest meeting has begun at Belfast, having been opened on June 24, to continue to July 3. Distinguished representatives from various countries have been taking part in the proceedings, and America especially is very well represented. The Presbytery of London have sent an invitation to the Council, asking that the next meeting should be held in London. It is thought likely that the meeting will be fixed for 1888. In some respects a continental city would have been preferred, but the question of language presents a difficulty, as the bulk of the Presbyterian body use the English tongue.

A remarkable occurrence has taken place in the holding of a Diocesan Synod at Lichfield on the summons of the Bishop. Ancient forms were observed as far as they were known and considered to be applicable to the occasion. After the Bishop's address, some Latin prayers were read derived from ancient sources. Four subjects were brought under consideration—namely, "The Spiritual Life of the Clergy," "Evangelistic Work at Home," "Evangelistic Work Abroad," and "The Spiritual Life of the People." Five clergymen of the diocese sent a protest to the Bishop, declaring their inability to respond to his invitation to be present and take part in the proceedings of the Synod. The principal reason assigned by them for taking this course was, that the Synod was an unlawful assembly, inasmuch as no body of clergy could be legally convoked without Royal authority. They also objected to the fact that the precedent followed in the constitution of the Synod was not that of the Anglo-Saxon Church, but that his Lordship had chosen "the mediæval Synods as his model, when the Papal tyranny reigned almost uncontrolled. The laity had been shut out." As no such meeting had been held for 350 years, they considered its revival a very serious innovation which might draw after it important consequences to both clergy and people. They say, therefore, "We deeply regret that a sense of loyalty to our Sovereign, and of obedience to the

laws of the realm, absolutely prevents our being present or taking any part in, or recognising in any way this Diocesan Synod, or acknowledging responsibility to anything done thereat." It is quite evident that a Synod like this one is essentially a conference, and nothing more. It cannot pass decrees or exercise any jurisdiction. The convocations of clergy pronounced to be illegal unless summoned by Royal sanction, were convocations that claimed to exercise an authority of their own, whether legislative, administrative, or judicial. They were the organs of ecclesiastical rule. Nothing of the kind can find any place in the Church under the present constitution of things. There is no room for fear on that score. In so far as the Synod was a conference of the clergy of the diocese, it was fitted to be useful. The topics for consideration were important and well selected, and if any fresh light was thrown on them, the assembled clergy would get the benefit of it. As to whether it is worth while to revive the forms of a Synod after so long an interval, and with no synodical power, may be a question. The good could have been done without the forms or the name.

The Methodist Episcopal Church in America has been holding its Centennial Conference. In 1784, it was organized at Baltimore, when only four men were present. It is now a most powerful and vigorous body. The Centenary of English Methodism was celebrated in 1839, but there was a special meeting at the City Road Church last month to commemorate the hundredth year from the time when Wesley signed the Deed of Declaration by which he gave his societies a legal standing, and secured their rights and property in perpetuity. The difference in organization between the Methodists in England and those in America does not affect the essential character of the organization. The bishops are really visiting superintendents, and they go through an enormous amount of work in travelling from place to place, and exercising oversight over the churches under their charge. The early history of Methodism in America reads like a romance. Their pioneers were men of strong nature, sturdy, fervent, and laborious, who travelled the thinly peopled wilderness, amid many dangers and hardships, and counted not their lives dear to them, that they might be made instrumental in saving souls. The very important place their Church has attained in America is due in part to the powerful impulse thus given it at the beginning of its history, and the spirit of that noble band has never died away.

The labours of the American evangelists in our midst have been brought to a close by the series of meetings held in the Temple Gardens Hall. The interest excited by their labours has been sustained throughout the whole period during which the mission has continued. The arrangements have been so well made that the work has gone on smoothly, and been transferred from one locality to another without any embarrassment or difficulty. We have great pleasure in noticing the labours of those who have assisted Messrs. Moody and Sankey in their work, both in the music and the preaching of the Word. Dr. Pentecost's labours have been very much appreciated. His fulness and clearness of biblical exposition has been united with a very direct and striking power of appeal. The mission has not only borne rich fruit itself, but it has had the effect of stirring up a good deal of effort in many localities in connexion with the Churches. Young men have taken a very widespread interest in the movement, and we consider this one of the best tokens of its real and enduring success. It is most satisfactory to see how great a power still dwells in the plain and unvarnished setting forth of the old story of the Cross of Christ. Our friends carry back with them to their native shores the gratitude and best wishes of multitudes they leave behind among us here.

The celebration of Mr. Spurgeon's Jubilee is an event in which the whole world of Evangelical Christendom cannot fail to be deeply interested. On the 19th of last month the great preacher completed his fiftieth year. It is not a great age that he has yet reached, but no less than thirty-one years of his life have been spent in preaching the Gospel. At nineteen he began his ministry, and his whole career has been devoted unflinchingly to the cause. He has been the same man throughout, the same in natural qualities, and the same in the doctrines he has proclaimed. Not a single person could be named who has been more free from artificiality. In him we see a simple, genuine, and unaffected man—one who has been always ready to greet other men as his fellows, one who has never assumed any airs of greatness or arrogated any superior position. It is this honesty and simplicity, connected as it is with downright courage and great kindness of nature, which has made Mr. Spurgeon the object of so much affection. Thousands love him who have never seen him. The qualities which charm us in John Bunyan, that downright honest-hearted English yeoman, are present also in our present-day preacher. There is much of the same insight into men, the same sympathy with common life, the same shrewdness and humour in observing how things go on. In other points we may trace a further resemblance between the two men. Both preach the Gospel in the same direct and sturdy fashion, not ashamed in the least of the Cross of Christ, not afraid to speak plainly of the nature and the doom of sin, strong at once in the moral element and in the spiritual, yet without a grain of that bitter harshness which springs from spiritual pride, and shows a want of that compassion which ought to glow in the hearts of such as seek to save the souls of the perishing. Mr. Spurgeon's work in the Tabernacle itself and the institutions which cluster round it has been of colossal proportions. His greatest work, however, has been the production of his weekly sermons, which have been translated into several languages and make the circuit of the globe, penetrating often into strange, remote, and unexpected places. In an age which many regard as one of fading faith, Mr. Spurgeon's career has been a marvellous testimony to the power of the simple, undiluted Gospel. Although he disclaimed the idea that there was anything particular about himself (in which we cannot quite agree with him), yet there is a most important truth in his remark, that, after all, it was the Gospel he preached which was the real secret of his success, unabated as it has been for so many years. In this he has made the whole Church of Christ his debtor.

THE SWEDISH CHURCH AND THE EVANGELICAL ALLIANCE.

The following article, by Ernst Beckman, of Stockholm, Sweden, appeared in a recent issue of the *New York Independent*:—

Sweden, that far away country, thrown up on the top of the globe, has of late attracted a good deal of attention. Now, attention from the great outside world ought to be acceptable to a small people like ours, that takes a most enthusiastic interest in the life of humanity all over the world.

Nor are we quite unaccustomed to it. Our little country has very often had the joy of receiving friendly greetings from the great nations. Often has the brotherly hand been stretched out, saying, as it were: "We know thee well, thou country of Gustavus Adolphus, of Linnæus, of Berzelius, of Nordenskiold. We have often met thee where the battle was waging for freedom and for truth."

Just at present, however, the attention which Sweden is attracting is not quite so flattering; for recent occurrences are recalling the reputation which Sweden has had for a long time of being one of the most intolerant countries of Europe.

Of late, happily, this spirit of narrowness has been very fast dying out. There has been a greater tendency to call into full life the half-dead letter of our constitution that proclaims unlimited religious liberty; a growing willingness among members of the State Church to acknowledge the individual rights of "Dissenters."

And now comes an unfortunate return of the ancient spirit, an unexpected and conspicuous bursting out of the old fire of intolerance from its smouldering embers. The country of Gustavus Adolphus, that shed its blood so freely for the

causes of *Protestant* freedom—not Lutheran alone—has, in a specially inhospitable way, refused to receive a friendly visit of delegates from that great Christian institution, the Evangelical Alliance. Sweden—no, not Sweden, but the ruling party within the Swedish State Church—has, with complete lack of international courtesy, pushed aside the hand proferred in brotherly love by representatives of Protestant belief among "all peoples and languages."

And yet the conclusion, naturally drawn, both in Europe and in America, that this refusal, set forth by certain Church dignitaries, is also the true expression of views held by the whole body of religiously interested Swedes, is, happily, false.

In order to appreciate the situation, it may be well to call to mind a couple of facts regarding the Swedish State Church.

The "Kingdom of Heaven," says Bishop Tegnér, the renowned author of "Frithiof's Sags," "is, with us, hereditary; in the United States of America it is elective." In your country, every individual, when he comes of age spiritually, may choose what Church, if any, he will belong to. With us, it is claimed that every child, even though born of Dissenting parents, is by birth, as it were, a member of the Swedish State Church. When the child is grown, universal custom (not to put the fact more strongly) requires it to be confirmed and to become a communicant in "the Church," though this membership does not necessarily involve any open confession later on, or any questioning about religious belief. Consequently, the vast majority of the Swedish people belong, nominally, to the State Church.

The Swedish Church is directly governed by twelve bishops, bearing mitres and crosiers, and on solemn occasions clad in episcopal vestments, resplendent with gold and variegated colours. In addition, there is a *pastor primarius*, a kind of vice-bishop, resident at Stockholm.

As a rule without exception, these watchmen on the walls of the Swedish Zion are men of prominent learning, earnest purpose, and high standing as citizens. The highest in rank is the Archbishop, residing at Upsala. He has, however, no power over the other bishops, being only *primus inter pares*, wearing distinguishing vestments gilded all over, and being also Chairman of the Church Convocation.

This Convocation assembles once in five years, "at such point as the King may designate." Its power is very small, the Church being dependent on the State to the extent that she cannot, even through her representatives "in Convocation assembled," change her own laws without consent of her mighty protector. In this matter of canonical law, as well as in questions pertaining to the privileges of the clergy, the Convocation has, however, the small comfort of a veto against the Crown and the *Riksdag*, the national Legislature. In all other matters it can only present before the throne its most humble supplications.

The head of the State Church ought naturally, in one sense at least, to be the head of the State. Therefore, the King must be regarded as the *Summus episcopus* of the Swedish Church, even if this title is not yet officially used. There is also in his cabinet a "Minister of Ecclesiastical Affairs," who is, at the same time, Minister of Public Instruction. The constitution prescribes that the King, as well as all the members of his Council, must confess the "pure evangelical" (*i.e.*, Lutheran) "doctrine." This close connexion between Church and State exercises a very decided influence upon the inner life of the Church.

One thing especially seems to strike visitors from your side of the Atlantic—viz., the almost complete absence of Church discipline. This, again, is a most natural consequence of the *status quo*. Suppose, for instance, that a king should be a man of openly scandalous life—and we must admit that some of our rulers have been men who certainly would never have been received as church-members into any denomination within the borders of the United States—how could the National Church excommunicate her own *Summus episcopus*? All the same, he would have the appointing of her bishops, of the Minister of Ecclesiastical Affairs, and of a great many of her spiritual officers.

Beginning thus at the very apex, this lax habit of toleration widens as it descends, and grows so strong that it is often a very difficult matter to get rid of a simple clergyman who, for instance, is too fond of the cup, or who uses profane language; not to mention the case of the reputable "landed rector," who quietly gives his whole soul to the cultivation of the fields of the rectory. Fortunate it is, indeed, that such disbonouring specimens are so few among a generally highly respected clergy. Such a person has really the immunity belonging to an amphibious creature. With one foot planted on the Church and the other on the State, he occupies a stable position and if hard pressed on the ecclesiastical side, he has only to rest his full weight on the leg that stands firmly on the *terra firma* of secular power.

Among us, however, are a great many plain people, who cannot appreciate the subtle reasoning which would prove that a Church is stronger and more useful by keeping within its fold, in full communion, and with full voting power, a multitude of persons who take no real interest in religious matters, many of them, too, by their lives or by their lips, showing that they are opponents to Christianity. Nor are these plain people philosophical enough to understand how the law "*les extremes se touchent*" can explain the discrepancy between a wonderful tolerance

for pietism and irreligion and a bitter intolerance towards sisters they still have, departing in some small points from the doctrines of the Church. So many of these simple folk become Dissenters, and leave altogether the communion of their fathers, their further connection with it consisting chiefly in paying taxes for her support, obliged as they are to do so by an unjust law that ignores the express words of our constitution, "that the conscience of no one shall be forced." Can it be that the conscience of a Dissenter is not as genuine an affair as the conscience of a member of the State Church, and that his objections to paying taxes to help spread what he deems unsound doctrine are foolish scruples not worthy of respect?

This open dissent is not, however, very widespread. The greater number by far of those who differ from the State Church prefer to remain nominally within her pale. This is especially the case with such as hold to the Lutheran doctrine, as a whole, but who object to the present form of Church government. These constitute a kind of "state within the state," organised for the purpose of carrying out their own ideas about Church discipline. All over the country they have erected their little meeting-houses; "prayer-houses" they call them. Their faces are no longer seen in our churches; they often reject our beautiful liturgy, and listen to their own preachers, who are generally laymen of inferior education.

Yet, with all this, they continue to belong to the Established Church. They are only "semi-Dissenters." The reasons why they do not openly separate themselves space forbids us hereto detail. All those reasons are certainly not of a spiritual kind; and this lack of the "single eye" is a grave element of weakness in their position. Nevertheless, no impartial observer can deny that the movement which has resulted in this mass of semi-dissent has developed a great and, in some respects, a beneficial influence; neither could he deny that these plain people count within their ranks a great number of true and active Christians.

Regarded as a whole, these little bodies, scattered all over the realm, form a kind of "Low Church" (very low indeed), that acts as a partial counterpoise against the traditional "High Church" tendencies.

As might be expected, all these semi-Dissenters, regarded with suspicion at home, are generally willing to associate, in the office of brotherly love, with other Christian denominations, even allowing non-Lutheran preachers to occupy their pulpits.

Here, then, to begin with, let us note, is a body of religious people *within* the Swedish Church, that would never have agreed to the lamentable action recently taken with reference to the Evangelical Alliance. But further, happily, it would be wrong to suppose that all strictly orthodox members of the Swedish State Church are inimical to the Evangelical Alliance.

It is an unfortunate fact that the resultant Committee of the Alliance is doctrinally not quite the representative character that would be desirable. The members are, without doubt, most excellent persons; but they do not hold the commanding positions and influence which would entitle them to present most favourably the Alliance in a country where its character and work hitherto are only imperfectly known.

But, in spite of this, it is a fact that a great many of the orthodox laity, who are friends of real religious liberty, are also friends of the Alliance. Even from the clergy—yea, from the ranks of Bishops itself—others have been heard warmly welcoming the Conference. One of these more liberal prelates, made titulary bishop by the King, still for a long time the most prominent rector in Stockholm, has now gone to his rest. Another is the bishop of the ancient diocese of Skara, Dr. A. F. Beckman. Bishop Beckman, who is now a man past seventy, has always held that the clergy ought to take an active interest in the great religious movements of our times. This, both for the sake of Christian life in general, and also because it is for the best good of the State Church itself, which he regards as an institution historically authorised, and by its position well fitted to be a blessing to the country. True to his views, the Bishop of Skara had promised to preside at the Eighth Conference of the Evangelical Alliance, which was to have taken place at Stockholm.

Since the failure of this plan, Bishop Beckman has, quite recently, in the *Stockholm's Dagblad*, probably our most influential daily, published a very full paper on the subject. It is entitled "The Swedish Church and the Evangelical Alliance." It bears witness to the views held by a minority—of undoubted respectability both as to character and numbers—of the clergy of the State Church—a minority that loves the Church and believes in her power for good, none the less because of its unwillingness to wear the gilded strait-jacket offered by the prelacy.

Bishop Beckman accentuates this statement of his belief that all the Evangelical Churches have their special vocations in the divine plan of government of the one Catholic Church—so different from the ideal of the Roman Church, in which a visible, all-governing human authority is set forth as the expression of inward unity. They wish for no such authority. But the manifestation of this substantial unity, in some visible way, ought not to be a matter of indifference to them.

The only form, he continues, in which, at present, this unity can be manifested without infringing upon Protestant liberty, is the form

of co-operation to which the Evangelical Alliance invites and urges Protestant Christendom. It is a fact that this view is not shared by a number of leading men within the Swedish Church. But before judging this fact too severely, stranger critics should take into consideration another fact—namely, that, up to a quite recent period, the Evangelical Alliance has been represented in Sweden only by persons who had separated themselves from the State Church. Thus a prejudice was created, and many, without doubt, misinterpreted this fact as indicating a secret tendency in the Alliance to work against the Lutheran Church and Lutheran doctrine.

After expressing further the present disappointment to those in our country who were wishing for the refreshing and vivifying influences of the Conference, Bishop Beckman continues:—

"Does, then, this failure mean that the work of the Swedish friends of the Alliance has been altogether in vain? By no means. One lasting advantage remains. Within our Swedish Church attention has been, more earnestly than ever, directed to those great, holy principles for which the Alliance is working. And not only so; but the importance, also, is being felt, of those principles finding as soon as possible, and as far as circumstances may allow, an expression, in loving intercourse and brotherly co-operation in those great interests that are common to all Protestant denominations."

We might name, I think, one more wholesome fruit of this sad occurrence. It has shown "how the land lies." The fact that so many of the leading men of our Church are actually afraid of conferring on our own soil with Christian brethren of other denominations—that they think it indispensable to surround their fold with a Chinese wall—goes far to prove that, in their own estimation, the power of that Church rests upon foundations sorely sapped by time. On the other hand, the very fact that it still *is* possible for the prelacy, by their resistance, to render a Conference like the one in question impracticable, shows that the power they still hold is just a little too great.

Happily, there is no need of a revolution to set matters right. A few more victories of this kind—that is all! There are many thinking minds who, in reading the declarations of the nine bishops and other dignitaries, heard a dull sound in the distance, as of a hammer driving a nail into a coffin. "*Kleine Ekkhämmer es klopfet bei Tag und bei Nacht!*"

If the Swedish State Church is not willing to reform, and take the lead in the religious movements of our country, these will certainly leave her behind. She will sit, for a while, by the roadside, in her stately grandeur, and see the people pass by, like the inscrutable Sphinx that looks down upon the caravans hurrying in from the desert.

POWER FROM ON HIGH.

"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts i. 8.

What is this Holy Ghost power?

It is not easy to define power. To call it ability, capacity, strength, efficiency, is only to substitute other words, and leave it unexplained. But power has its manifestations, and we must think of it according to the impressions we have thus received. From the forces of nature we have caught dreadful hints of power,—the glaring lightning, the crashing thunderbolt, the earthquake rocking cities, the roaring avalanche thundering down the mountain side, the mighty torrent that cuts its way through the everlasting hills, and scoops out for itself a channel to the sea. Our ordinary notions of power are associated with ideas of mere physical might,—the smiting tempest, the shock of arms, the tread of conquering hosts. But power may be calm and majestic in its movements. Look away to the starry heavens, and think of mighty suns and systems wheeling on in their majestic orbits, noiselessly upheld by a few single laws. Observe the sweep of the seasons, the hidden secrets of spring,—the outbursting plant, the unfolding flower, the ripening fruit: these are the manifestations of life power. Contemplate the action of mind, the potency of thoughts, opinions, sentiments. These are the true sovereigns of the world. Their throne is greater than the throne of kings; their sceptre more imperial than the ensign of the Queen. But power of the highest kind is not physical or intellectual, but spiritual. It belongs to our highest nature, it partakes of the God-like. "God hath spoken twice; twice have I heard this, that power belongeth unto God." "He giveth power." It is not in ourselves, but in the Divine Spirit, and is received through the baptism of the Holy Ghost. "I am full of power," says Micah, "by the Spirit of the Lord." It is peculiar to the Christian dispensation and to the true believer. It is the secret of God with His people, the hidden manna, the white stone. It knows no outward distinctions. "It is to you and to your children and to all that are afar off, even as many as the Lord our God shall call." It is "the promise of the Father," the promise among all His great and precious promises, "Ye shall be baptised with the Holy Ghost."

This power from on high, what is it?

It is not the mere bestowment of miraculous gifts.

On the day of Pentecost, that grand inauguration day, the power of the Spirit was strikingly manifest. There was the felt presence "in the sound from heaven as of a rushing mighty wind;" there was the visible presence "in the cloven tongues, as of fire, that sat upon each of them." "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 1-4).

There was not only the imparted faculty of speaking different languages, but the gift of healing power. Nor were these miraculous gifts confined to the apostles. They were bestowed upon believers generally in the first age of the Church, as we find in 1 Cor. xii. 8: "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." But there was a higher power imparted in the new and altered character of their lives. These miraculous gifts of the Spirit were not accompanied with faultless excellence. Even the prophetic utterance was capable of being degraded and used for ill; and have we not read that in the last day many who prophesied in Christ's name, and in His name cast out devils, and did many wonderful works, shall hear Him say, "Depart from me, I never knew you?" These miraculous gifts were not the highest power: they were but the seal of attestation, the signs and wonders confirming the Word, the stamp of God placed upon His workmen and His work. But there was given a higher power, the inward, the spiritual, the very life of the soul, the very core of the being,—Love, the bond of perfectness,—love which rises above prophecies that fail, above tongues that cease, above knowledge which shall vanish away—love, which never faileth, but shall stand for ever. We sometimes sigh, "Oh, to have such power given us as had the first disciples; then would we work and live for Christ!" There is for us a power greater and more glorious than such endowment—the very fulfilment of this promise, "Ye shall receive power." It is the inward and gracious operations of the Holy Ghost felt by the early Christians and extending to the whole body of believers.

It is the same Spirit that opens now the minds and hearts of all Christ's followers. We are incapable of the knowledge of divine truth until taught of the Divine Spirit. How the sluggish mind is roused! The dull brain feels the divine touch, every capacity is roused into vigorous effort, floods of truth are poured into the soul, and the whole body is full of light. Oh, for this baptism of light!

"It is the Spirit that quickeneth." The law of the Spirit is life. When He comes there are the manifestations of life. Men are dead in trespasses and sins, and they need not new faculties, but life. What shall quicken and arouse the slumbering dead? Look at that valley of bones. Ezekiel prophesies, and there is a rattling. The bones come together, the sinews come upon them, the flesh covers them. Still they are dead and powerless. Hark! the prophet calls for the breath of God. See! they are moving; they are rising; they stand upon their feet, a mighty host. The breath gave life. Breathe upon these dry bones, O Spirit of the Lord, and there shall be the stirrings and heavings of a new life! Come from the four winds, O breath of the Holy Ghost, and breathe upon these slain, that they may live!

What a change came over those naturally timid disciples! How they were girded with strength! And it was when "filled with the Holy Ghost" that they spake the Word with great boldness. Think of it! Those very disciples who forsook the Master and fled, the boldest of whom was afraid to confess his Lord before a servant-maid, now shrink not in the hour of trial, and charge their very hearers with murder, having with wicked hands crucified the Prince of life. They stand unawed before magistrates, fearless as lions, unmoved as adamant. Where is the secret of this imparted courage but in the power of the Holy Ghost? And how changed their faith! Before so feeble, so often rebuked by the Master for their unbelief; now through faith in His name they can pluck up mountains from their strong roots, restore the sick, raise the dead,—yea, it gave to their very shadow a power to heal. And what power in prayer! When they prayed the place was shaken where they were assembled together. And while Peter was kept in prison prayer was made for him without ceasing, and he was delivered out of prison, and surprised them with his presence while they were still together praying. The same power is for us. He makes the feeble strong, the cold-hearted fervent, the peevish gentle, the uninstructed wise, the conceited humble, and the timid bold. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22). We may have the unflinching boldness of Peter, the unwavering faith of John, the power in prayer of all the apostles. The same Spirit "helpeth our infirmities." Helpeth; does not make us mere automatons, but helpeth as we help the child to walk, not to walk for it; as we help the child to speak, not to speak for it. Helpeth our ignorance and unbelief by taking the things of Christ, and showing them unto us, by pleading within us, kindling our desires, exciting our affections, rousing the soul to wrestling earnestness, and pleading importunity, giving emotions too intense for language to speak, and only to be expressed by sighs, tears and groanings which cannot be uttered.

When the Holy Ghost descended in breath of flame and tongue of fire, the disciples were filled with love and joy and peace in believing. He descended to make the hearts of saints His constant home, dwelling within, claiming and receiving the homage of their sanctified affections. The action of the Spirit upon the intellect, the will, the affections, the inmost character, is purifying. He comes to reside in the soul, to make it a living temple, whereof each wall and pillar and cornice—nay, the arches and the very floor—are instinct with life and and purity. There is not a sin from which we may not be freed by His aid; not one of the fruits of the Spirit that may not grace and adorn and beautify our character. And we are changed into the same image from glory to glory by the Spirit of the Lord. Oh, this mighty power which subdues sin in us, snaps asunder the chains of evil habits and cleanses the heart, filling it with love.

The Saviour promised His followers that when the Spirit of truth should come He would guide them into all truth; and how this promise was fulfilled, when the Holy Ghost was given to inspire and qualify them to complete the revelations of the Christian dispensation, and to write epistles that have become the living oracles of the Church! And what sustaining power! When the God of all comfort came, their sorrow and unbelief fled, and they were prepared for labours without weariness, and dangers without fear

they were filled with comfort, and when beaten "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Christ Jesus." It is this power that has led so many on through this sinful world right up to the throne; that has enabled so many to meet boldly the last foe, sustain the shock of the last conflict, and look beyond the flood, to the streaming light of the city of God. It is this alone that will sustain us, when the deep waters come surging into our soul. If the power of the Highest be upon us, the dungeon shall flame with light, and be filled with glory; the waters shall not overflow us, the fires shall not burn us, in death we shall have victory, and on the other side shall sing in glory everlasting.

Christian, have you this power? Have you received the Holy Ghost since you believed? Have you received Him in His sanctifying fulness? If not, pray that He may fall like a sacred unction upon your heart. Men and women in Christ, we may have this power from on high. The day of Pentecost is not to be deemed a day apart; its tongues of fire but symbolize the inner baptism. We need it for ourselves and for others. We need it, that our labours may be owned and blessed. We are weak and powerless. Shall we be weak when we may be full of power—the power of sympathy, that shall make our manner winning and our spirit melt toward the erring; the power of love, that shall touch and soften hearts cold and hard as the glacier of the mountain; the power of faith, that shall make all things possible to him that believeth; the power of prayer, that shall shake the footstool and seize the blessing from the throne? Oh, to be full of the Holy Ghost! Now as of old, He filleth the hungry with good things, while the rich He sends empty away. If you seek earnestly the Holy Spirit, He will be given. He will not tarry. Blessed gift! descend, descend! We spread out our hands, we lift up our hearts! Aid our trembling faith, and let this fulness of the Spirit, this baptism of power, descend upon every member of the Church of Christ.—By Rev. Hugh Johnston, Montreal.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

June 16, 1884.

Fearful strides towards the abyss are those of the present generation, under the lowering, withering influence of a sceptical democracy. "All has degenerated," says a Christian philosopher of no mean power. "We are condemned to semi-virtue, to semi-vice, semi-light. Our age is flattened down; the golden mean is esteemed the acme of cleverness; a wide world of mediocrity in all things, without faith, without enthusiasm, has inaugurated a materialistic age in which vice is not enough hated to make virtue loved. To enjoy oneself is the wretched aim and paltry ambition of our mean-spirited youth. This mediocrity of our virtues lowers the faculties, unstrings the soul, poisons gradually, and victimises more surely than any violent blow. Our sons are no longer themselves. No one measures their age or their powers. Everything conspires to banish them from the Eden-home in which God placed them, as much as the incessant labour (intellectual especially) which weighs them down, as the foolish and mad pleasures in which we steep them." This is fearful, and fearfully true. The Gospel of the living Christ is the one remedy; the Gospel in the heart and life of parents makes children the joy and honour of home. The authority of the parents then represents the authority of God—full of love and wisdom; and the love and reverence inspired thereby, not harshly imposed, produce filial obedience and conscientious industry.

The Young Men's and Young Women's Christian Associations have their place in France, and true-hearted Protestants feel their intense usefulness, and the need of promoting them. The Fête de la Jeunesse was celebrated for the second time more brilliantly than the first (which was last year). The Church of the Oratoire was artistically decorated with garlands of flowers, and the names of Protestant fore-fathers surrounded with the national tri-colours, and an open Bible inscribed with the words, "Jesus saith unto him, Follow me." Every youth and maiden received a bouquet, and wore it. Dr. Gustave Monod presided. Pastor Bersier exhorted the young people to discipline their thoughts, will, and lives, and, in order to do so, to bring their hearts at once to Christ. M. Arthaud, President of the Young Men's Christian Association, spoke on the necessity of showing by life and attitude, as well as word, that the Gospel is necessary to youth, and of uniting in a sound and holy band, in face of the unholy and unsound unions of the world. Pastor Decoppet called them to ambition, noble and pure and holy ambition

to excel. "Have horror of mediocrity; show to the youthful generation who know not the Gospel, that in God is the secret of true greatness." M. Hollard addressed them as the active army, not intended to be shut up in private meeting-places, but to spread itself out among surrounding youths, and prove that a true young man can be a true Christian. But, above all, victory must be gained over oneself, and each must be proud of his faith. To be ashamed of one's cause is to be shamefully beaten. Pastor Appia delighted the 1,800 hearers with his terse and pleasant exhortations, anecdotes, and facts, opening out vistas of usefulness at home and abroad to young men and to young women enough to satisfy. Pastor Th. Monod urged all to "look to Jesus," "follow Jesus." "He alone can make us faithful in hidden duty, which is transfigured with Jesus, who makes everything become grand and beautiful. We thus ascend with Jesus [it was Ascension-day]; but to ascend, let us not forget first to descend, to humble oneself. We must live on Him day by day, have an humble and hidden activity, and do the work of Jesus Christ in the spirit of Jesus Christ. Then you will rise into the atmosphere of the true life, the real happiness which Jesus Christ puts before us." Poetry and well-executed choruses and solos enlivened the meeting. A banquet of 200 young men and pastors at Vincennes closed the day.

A subject not sufficiently studied is coming forward as paramount in country districts: the hard labour of women, tilling the land, bearing heavy burdens, and growing prematurely wrinkled, old, and infirm, from the outdoor strain, while indoor cleanliness, order, and comfort are unknown. Two remedies are proposed: the teaching of household duties and avocations in schools, and the revolutionizing the almost universal habit of women doing the work of men, not to say of beasts of burden.

Wherever some lucrative occupation more fitted to women has been found, home life as well as outdoor life has been raised and rendered prosperous. The attention to peaches at Montreuil, to the Chasselas grapes of Fontainebleau, and to the silkworms in warmer districts, have effected this, and enriched the places, without depriving families of the proper influence of wives and mothers.

An interesting jubilee banquet was given at the Palais Royal to M. and Mme. Keller, of the Rue de Chevreux, by their former pupils. Speeches, singing, toasts, and pleasant reminiscences enlivened the evening; the Cross of the Legion of Honour was presented to M. Keller—most unexpected by him—and a bronze statue of Joan of Arc. M. Alfred André, Dr. Ed. de Pressensé, MM. Waddington, Jean and Henri Monod, de Wint, etc., were among the numerous "old" scholars in this family party.

Interesting news from the French Senegal Mission tells of twenty-one fugitive slaves having been rescued during the year, thirteen men and eight women, besides a child ransomed. A native village has been formed of sixteen inhabitants, nine of whom were slaves liberated in 1883. They have allotments, which they cultivate well. The missionary, Jaques, and the native preacher, Taylor, found at Dagana several of the liberated slaves of whom they had lost sight. They were received with enthusiastic joy, and are ready for a missionary station. The long period of tears seems past, and the precious seed cast in promises harvest. Three black boys from St. Louis are now being educated in France by Christian friends. With more funds, this number might be increased. Dr. Jean Morin (grandson of the late Adolphe Monod) has joined the mission.

In Africa, the French missionary, F. Coillard, has been received with enthusiasm at Pretoria, on his way to the Zambesi exploration. In this place, seven years ago, the first expedition was imprisoned, and it was with no small degree of grateful emotion that M. Coillard now encamped near the prison in very different circumstances.

The evangelist Le Coat, at Tremel (Cote du Nord), has translated into Breton the five books of Moses, and is going on with the Old Testament; the Breton version of the New Testament has been long in circulation. An interesting temperance movement is taking place in St. Servan, where above forty have lately signed the pledge. The British and Foreign Bible Society is presenting freely to the libraries opened exclusively for soldiers two large type Bibles and six New Testaments, also to all Sunday or Thursday schools of less than six months' existence as many Bibles or portions of Scripture as are needed, on condition that these volumes remain the property of the school; to schools of older formation Scriptures are furnished at half-price. The books are sent carriage free.

The remarkably successful and universally well received mission of the Rev. R. W. McAll, now called the "Popular Evangelical

Mission of France," while it has increased its stations, has given special attention to their consolidation, and the improvement of their general organization. This vast sowing of seed, making known the truths of Scripture in a degree and in a form attractive to the population, seems to be a preparation, a sort of laying the canals for the inflowing of the Holy Ghost into souls brought thereby to know of, and to thirst for, the living springs. The instruments employed are the very best France can afford. May the Lord prepare them day by day, and give them His own mighty assistance to produce a powerful and general awakening to righteousness! Very touching are many instances given in the valuable report lately printed for 1883. May they be multiplied a thousandfold! What is the striking and admirable peculiarity of this work, above all others, is the drawing together, in one common supreme interest, of every denomination of Evangelical Christians, and every class of mind, each finding therein scope for sanctified activities, from the sweeping of the halls, the preserving of order, the teaching children to sew and sing, to the loftiest intellectual flight in conferences for the delicate Parisian ear! The statistics given in the twelfth report are as follows during 1883: Religious meetings for adults, 9,605, attended by 726,968; children's meetings, 4,055, present 195,019; visits, 14,380; Scriptures, tracts, and other publications put into circulation, 464,199.

The Bible Carriage is still going its rounds. In April last, 450 Testaments, 630 almanacks and other illustrated sheets, and 4,300 Scripture portions, were circulated by the persevering and energetic M. Pointet. No easy work is his. In some places, where the ignorant population is set on by the ignorant devotees, priests, or friars, the resistance is fearful. Thus, in a place in the centre of France, a woman stuck a New Testament on fire at the end of a stick, while a man struck the horse on the nostrils; terrified, the animal turned and backed against a house. The crowd gathered. M. Pointet leaped out, to hold his horse. The gendarmes joined the crowd against him. Three women lighted matches to set the whole concern on fire; the harness was broken, the horse was struck, and fled. M. Pointet overtook it, however, and managed to leave the place with a whole skin, after minute examination by the gendarmes. In another place, Perigueux, he sold all his books. In Montaigu, in three-quarters of an hour, he sold eighty Testaments. This is humble but glorious work. Truly (says a journalist, referring to this, in seeing the courage of certain Christians working with so much zeal for the conversion of souls and the raising up of France), we cannot but say that a great work indeed would be accomplished if every child of God sought by his faith, his prayers, and his whole life, to work for the salvation of others.

GERMANY.

[From our own Correspondent.]

Berlin, June 14.

The foundation-stone for the new House of Parliament in Berlin, was laid on the 9th inst. by the Emperor. It will be ten or twelve years before the magnificent building will be completed, which is to be a lasting symbol of German unity. Court Chaplain Dr. Kögel said a few words of consecration, and offered up a prayer at the ceremony—a sign indeed that our empire is truly a Protestant one, and that at a great official occasion of that kind the recognition of God, the King of kings and only ruler of nations, would not be omitted. The Deputation of the Transvaal Republic, happening to be present at the occasion, were forcibly struck with this, and we cannot therefore wonder that the Ultramontane press shows itself much displeased. They blame the predominance of one religion at an act of this kind.

Shortly before, on the birthday of Queen Victoria, the foundation-stone of the English church was laid here by the Crown Princess of Germany. Berlin was almost the only large continental city without an English church. The funds having been secured, the Emperor gave the site in the Royal Garden of Monbijou. The English congregation was assembled on the occasion, and only a few invited friends, besides the family of the Crown Prince. His Imperial Highness himself addressed the assembly in English. Bishop Titcomb, who officiated on the occasion, won many hearts among the Germans who made his acquaintance by his large-hearted, evangelical views. Mr. Towers, of the London Sunday-school Union, paid us a visit last week, and addressed a number of Sunday-school teachers, with the view of encouraging the extension of this valuable work. He also visited a few Sunday-schools; and though he expressed his regret that for every child in the Sunday-school two at

least were to be found in the streets, he gave a very satisfactory testimony to the way in which the existing schools were conducted.

Dr. Büchsel, the venerable former pastor of St. Matthew's Church here, at which he officiated during the thirty-eight years since its foundation, preached his farewell sermon on May 25. The Empress, who in former years often used to hear his sermons, wrote to him a letter of sympathy on this occasion. It was a trying day for all his old friends who had remained faithful to him since the days of his strength.

Now that the result of the elections for the provincial synods is known, I can state that the party of the Positive Union will have a decided preponderance—a hopeful sign for the working of the synods.

The Protestanten-Verein, whose influence here is very small, tries now to gain ground in the province of Schleswig-Holstein. A conference was held at Kiel last week.

The German Society against the abuse of intoxicating liquors held its second anniversary meeting on the 20th of last month. Drunkenness is not so wide-spread here as it is in many other countries, yet, for all that, endless harm is done by drink. Though the principle of total abstinence has not many friends in Germany, and though the necessity for it seems less evident, it is of great value that something should be done. This society, which stands on a very broad basis, wishes to influence legislation in order to diminish the number of taverns, and to have the existing ones subjected to a closer supervision. But this is not all. The temptation to enter such places is also to be met by the establishment of comfortable coffee-rooms. A pastor (Martins) has published an interesting book on the whole temperance movement, which is very likely to rouse greater interest for this question throughout our country. It has been treated also at several conferences for home missions.

ITALY.

We have received the official report of the meeting held in Florence for the purpose of promoting union and co-operation among the Evangelical Italian Churches, and shall lay before our readers an abridged statement of its contents. The meeting occupied three days in sitting—namely, April 29 and 30, and May 1. The place of meeting was the Scotch Church, and the proceedings commenced on Monday, April 29, at 10 A.M., under the presidency of the Inter-missionary Committee, which had summoned it, by an act of worship, in which several members took part. The following delegates were present: From the Waldensian Church—Sig. Prochet, G. P. Pons, Cav. T. Chiesi, A. Malan, P. Geymonat, and A. Revel; from the Free Church of Italy—J. R. MacDougall, A. Gavazzi, D. Borgia, and F. Lagomarsino; from the Wesleyan Church—E. Piggott, T. Jones, G. Roland, and F. Sciarelli; from the Methodist Episcopal Church—J. Hargis, A. Lanna, and T. Gay; from the Baptist Church—G. B. Taylor and E. Paschetto; from the Apostolic Church and other missions in Italy of the English Baptist Church—J. Wall and H. Shaw.

The Chairman, in welcoming the members to Florence, delivered a discourse on the Union of Christians, pointing out its foundation, nature, necessities, and privileges. We have all one faith, and, under different formulas and denominations, hold the eternal truth of the Gospel. The common basis of our salvation ought to be the common basis of co-operation. We have common sentiments, and belong to the same army of which Jesus Christ is the head. This union is commanded by the Word of God as of the first importance, and brotherly love is added as the mark by which we are able to recognize a Christian. Christ prayed for this union, and the primitive Christians gave the world the best example of it. Divisions separate us not only from each other, but also from the Cross of Christ, which is our centre of union. "Union is force." In no other way can we resemble God but by being united. Love is the religion of heaven.

Signor Prochet, at the invitation of the President, explained the occasion of the Assembly being summoned. The Inter-missionary Committee had received a letter, signed by nine of the ministers in Florence, requesting them to take the initiative in bringing about an union among the Italian Churches. The Committee considered that it would be best to summon this assembly of the ministers of the various Churches, in order to ascertain if they had the same desire in regard to union, leaving to them the responsibility of initiating the union. He augured well for the success of the Assembly from the good beginning, in the speech of their Chairman.

They then proceeded to constitute the Assembly, and the following appointments

were made by ballot: President, John MacDougall; Vice-President, Paolo Geymonat; Secretaries, Teofilo Gay and Enrico Paschetto. After some arrangements were made, the Assembly adjourned, to meet again in the afternoon.

On reassembling at 3.30, some questions were discussed as to the nature of this Assembly and the method of taking the vote. It was decided that the Assembly was of a preliminary and preparatory nature, and that the vote should be individual and not denominational. The first question was then presented for consideration—"Is this union or this co-operation of the Churches desired?" It was agreed that the word union should be taken in a general sense.

Signor Gavazzi said that in Rome there was a strong desire for union. Signor Geymonat bore witness that it was the same in Florence.

After a long discussion, in which several members took part, the Assembly unanimously agreed to answer the question in the affirmative, and on the motion of Signor Proebet, it was remitted to a commission to settle the exact terms of the answer.

The answer thus formed was reported by the Commission at the morning meeting on Wednesday, and adopted. The second question was then submitted: "Is this union attainable?" It was proposed by Signor T. Chiesi to refer this question to a commission. Signor A. Lanna moved that the answer be Yes. Mr. Jones wished to add, "The Assembly thinks that a more intimate union and a more active co-operation are attainable." The motion of Signor A. Lanna was carried.

At the afternoon meeting it was resolved that it was desirable to form an Evangelical Italian Congress. The members of the Congress were to be as follows: 1. The members of the Inter-missionary Committee, *ex-officio*. 2. Members of the different Churches elected in the following proportion: one delegate for every 500 communicants, or fraction of at least 250; every denomination to have one at least. A number of other articles were agreed on as to the rules and method of procedure in the Congress. It was resolved that it should meet at least once in the year at the time and place fixed by the Intermissionary Committee. The Assembly had six sessions in all, two on each day of its sitting. There is appended to the Minutes of the Assembly a plan of the proposed Constitution of the Italian Evangelical Congress, embracing fourteen particulars; these are submitted to the Churches by the Assembly. The whole scheme is drawn out with admirable skill, and the whole movement is full of promise. If it is accepted by the Churches, it will lead to a harmonious working on their part in their efforts to evangelize Italy. In regard to some of the Churches, the effect may be still more pronounced, and may result in an actual incorporative union.

SWITZERLAND.

[From our own Correspondent.]

June 18, 1884.

THE great event of the month has been the unveiling of the statue of the General Dufour in Geneva, which was made the occasion for a national fête of union, concord, and fraternity, on the 70th anniversary of the entrance of Geneva into the Helvetic Confederation.

The name of Dufour has the privilege of universal popularity, because of his sterling worth, and his remarkable characteristic of seeking peace, although a man of war, and obtaining, establishing, and confirming it between the Confederates in 1847. The pacificator, rather than the conqueror, is his noble title. Banquets—one on the bed of the Rhone, the left branch of which is exhausted of water, for repairing and improving sewerage and strengthening the quays—illuminations, fireworks, speeches, and all the minor concomitants of a public festival, attracted Swiss and foreigners, and gave impetus to trade and good feeling generally. It was held on Whit-Monday. Whitsun Day was universally kept, and the churches were crowded throughout the land, as usual. Ascension-day was a festival for the Young Men's Christian Associations throughout Switzerland. They met in Vevey, and deep solemnity and heart-searching discourses marked the day. "Be thou faithful unto death, and I will give thee a crown of life," was the subject of Pastor Alfred Parret's address on the "splendid crown which will encircle the head of those only who unto death remain faithful to the banner of the Crucified One." Solemn personal questions were put. "Are you all enlisted under this banner? Are you all converted? Can you all sing with the heart, 'Jesus is mine, and I am His'?"

The National Church, Free Church, Inner Mission, Foreign Missions, Sunday-schools,

Temperance Society, National Evangelical Union, etc., all found worthy spokesmen and thoroughly interested hearers. A general discussion was ably and earnestly carried on; the important subject was "a name to live, but dead." All present agree that the meetings were unusually serious and hearty. The Young Women's Christian Associations met on the same day in Lausanne. In Tavannes, on Ascension-day, an interesting missionary gathering took place. The Bâle Society, represented by its French secretary, M. de Lerber, spoke of the African, Hindu, and Chinese stations; and M. Paul Germond, lately returned from Basutoland, spoke *de visu* of Africa. He could say, "I have seen, I have heard, I have worked with my head, hands, and heart, and have suffered for the Lord Jesus." A few days previously the Swiss delegates of the Evangelical Alliance held their annual meeting at Bienne. Berne, Lausanne, Geneva, Neuchâtel, and the Jura Bernois were well represented. The principal subject of discussion was the question of Religious Liberty, and the "iniquitous law, impossible to be observed, prohibiting in the Canton of Neuchâtel all public meetings, and especially those of the Salvation Army." It was decided that a succinct account of the principal scandalous facts of persecution resulting from this law should be drawn up by M. Parret, of Lausanne, and presented to the Conference about to meet in Berne, composed of the Directors of the Departments of Justice and Police of the Cantons of Neuchâtel, Vaud, Geneva, Fribourg, and Berne. This has been done. The meeting nominated Professor Godet, of Neuchâtel, and Professor Œtli, of Berne, to represent Switzerland at Copenhagen by written reports, and several members of the Alliance to join them and complete the deputation. The Committee of the Genevan Section was chosen to become the Central Swiss Committee for two years, to begin on January 1, 1885.

Deeply spiritual were the meetings held by Pr. Stockmeyer, and a few other pastors and Christian laymen, at Sonvillier and Cormoret. Certainly a hungering and thirsting for the Word of God is manifesting itself more and more in villages as well as towns. "Popular meetings," where everything (as in France) is prepared and arranged to attract the people without rebuffing them, to "catch them with guile," in the Paulinian and upright sense of the word, do attract the people, and are crowded, and evident good is done; patiently, perseveringly, a good Gospel leaven is put into the mass. Better still, for it promises life in every branch of evangelical activity. Christians are learning to be more separate from the world; ecclesiastical polemics and separations are merged in brotherly love; faith is beginning to "laugh at impossibilities;" remarkable conversions and striking cases of healing by prayer are occurring here and there; and the happy, patient expectation of Christ's return is more seen; all which are hopeful symptoms.

Necessarily where individual churches or individuals are awakening to righteousness, the enemy bestirs himself. But the governing powers, who thought to disperse or conjure the storm by making concessions to the enemies of liberty, seem now to be on the eve of turning from the error of their ways, and we hope we are at the end of those tribulations which have well-nigh given Switzerland a bad name among the nations. For the last few weeks we hear of no violence.

Bright was Ascension-day for the Swiss Salvationists. At 7 A.M., above 150, with the brightest of looks and the brightest of S.S., entered the Genevan train for Allaman. It was understood that no singing should be heard at the stations; but between each, hymns were sung and timbrels sounded to the well-known tunes which resounded on Moorfields in the time of Whitfield, and on many a hillside and village green in the time of Wesley, and which echo in thousands of places to-day. Intervals of holy, lively converse, and of repeating verses of Scripture and prayer, were frequent. At the station of Chambéry, some one mentioned the name of the Countess de Gasparin, whose country seat was in sight, and a loving, earnest prayer went up for her, characteristically joined in by the whole company, with the heartiest of *Amens*. Two hours brought them to Allaman, and an hour's exhilarating walk down the hills and through the tiny village of Buchillon, of noisy memory, brought them to a worthy Salvationist peasant's house and land on the edge of the Lake. The Vaudois corps were there, and the Neuchâtel worthies, scarred and bruised, looking pale, but full of joy, and nothing daunted, were there. With rising ground of cultivated fields, and fringe of trees for background, and the calm Leman in front, the day was passed in joyful celebration of the festival. Holiness meeting on the greensward, hymns, prayers, the deepest heart-searching exhortations, various experience, especially "joy in tribulation,"

and "victory in the name of the Lord" over sin and temptation, and reading of the Word of God, filled the morning hours. The 12.30 prayer was not forgotten for all who are working for Christ. Then quiet converse, rest, and refreshment. The afternoon was spent in testimony—rapid, wonderful testimonies of sinners saved—we counted as far as forty, and gave over counting; bright songs of praise between each, and prayer—heart-felt and heart-echoed prayer—and then the solemn giving of the Army flag, No. 3, to the valiant little Vaudois corps, with exhortation of deep import on the words, "Aaron stood between the living and the dying." The return to Geneva was enlivened with hymns not only by the Salvationists at one end of the train, but by the Young men of the Christian Association at the other. Not the slightest accident nor unpleasant circumstance throughout. Three persons (two in the train) were hopefully brought to God. Whitsun Day was commenced by a watch-night of prayer, and the day was fully spent for God. Whit-Monday, the Genevan Salvationists spent the day at a beautiful country seat at Satigny, "none making them afraid," and "no man hindering them." We give these details as eye-witness, rejoicing at the perseverance of these brethren, not only as a proof of the spread of the Word of God in power among many who can be reached in no other way, but also of the increasing spread of the principles of the Evangelical Alliance, and of religious liberty.

The character of piety in the Canton de Vaud (not to speak of others) has long been melancholy; the old nick-name of "monier," without being deserved, is at least accounted for by the sad and doleful looks of many. The Salvationists are pouring in the element of "joy in the Lord being our strength," and those Vaudois who have gone to these Genevan and other meetings are bringing into their village and mountain homes a sparkling radiancy which has begun to permeate their lives, and gives point to their words of testimony. The missing element is found.

Three remarkable men have been removed by death since last month's issue: M. Lefort-Naville, of Geneva, known in every good work; Pastor Germond, of the Lutry Free Church, brother of the missionary, and son of the late founder of the Deaconess Institution of Saint Loup; and Pastor Bérard, late of Aigle, and formerly of Beaumont-les-Valence, in France—a zealous writer and worker for the Lord.

Home Intelligence.

PRESENTING THE FREEDOM OF THE CITY TO LORD SHAFTESBURY.—On Friday, June 20, the ceremony of presenting the freedom of the City to the Earl of Shaftesbury, K.G., took place in the Library of the Guildhall. The Chamberlain (Mr. Scott) said: "We must look back at least half a century for the commencement of your Lordship's philanthropic career. Inheriting an elevated social position, and having attained distinguished academical honours, the road to the highest positions in the State lay open before you; but it was plainly apparent that your aspirations and tastes did not lie in the direction of self-aggrandisement or the attainment of lofty political position, for of your Lordship it might be affirmed from the beginning, 'Far other aims your heart has learned to prize, more skilled to raise the wretched than to rise.' The condition of children naturally attracted your Lordship's early attention and heartfelt sympathy. It will hardly be credited in the present day that, less than fifty years since, boys of tender years were compelled, with bleeding feet, to climb chimneys under circumstances of great hardship and brutality, that boys and girls of six, five, nay, sometimes of four years were toiling in mills and factories ten, twelve, and even fifteen hours a day, anticipating the stern struggles of life, severe enough and early enough for those of mature age—thousands of these little ones, in what should have been the bright morning of life, finding a welcome exit from a world which man's selfishness had made too hard for endurance. Women and girls, dressed as men, unsexed in mind and manners as in appearance, were then employed in exhausting and degrading drudgery, in mines and collieries, performing tasks now appropriately devolved upon beasts of draught. At the time to which I refer, thousands of children, unkempt, almost unclothed, altogether uneducated and uncared for, roamed the streets of our cities and large towns, picking up by honest or dishonest

means, as opportunity offered, a bare subsistence, sleeping on doorsteps, in market carts, under arches or the open sky. Your Lordship has been permitted the unspeakable satisfaction of seeing all this very greatly changed by the loving sympathy, wisdom, and perseverance of yourself and the worthy coadjutors who, inspired by your Lordship's example, laboured with yourself for the passing of the Climbing Boys' Act, the Factory and Ten Hours Acts, the Mines and Colliery Regulation Acts, by the establishment of ragged schools, training ships, refuges for boys and girls, and other philanthropic institutions. It would be equally tedious and distasteful to your Lordship were I to dwell in detail on the varied labours of your long and valued life, or I might narrate your Lordship's share in striking the fetters from the slaves in our colonies and elsewhere, your successful efforts for ameliorating the condition of lunatics, your encouragement of city mission work in the courts and slums of our vast metropolis, and the translation and circulation of the Holy Scriptures in the various languages of the globe. I might point out, moreover, how your Lordship, extending your sympathy beyond and beneath human beings, put forth efforts on behalf of wronged and tortured dumb animals. Rather than dwell further on these points, I prefer to quote a few lines of a gifted lady who celebrated in verse your Lordship's eightieth birthday :—

'For eighty years the champion of the rights
Of hapless child, neglected and forlorn;
Of maniac dungeoned in his doubled nights;
Of woman overtasked and labour-worn;
Of homeless boy in streets with peril rife;
Of workman sickening in his airless den;
Of Indian parching for the streams of life;
Of negro held in bonds by cruel men.
O friend of all the friendless 'neath the sun,
Whose hand hath wiped away ten thousand tears,
Whose fervid lips and strong, wise brain have done
God's holy service, lo, these eighty years!'

It may be supposed by some who did not witness the earlier years of your Lordship's career, that your philanthropic progress has been one continued triumph, accompanied by the plaudits of an admiring world. Little do such know or remember the obloquy, misrepresentation, and opposition which your Lordship encountered for many long years. A whole generation passed away before the Factory Acts were placed on the statute-books, and every amelioration was obtained only after protracted and bitter struggles. Even thirty years ago an effort for the elevation of the working classes, in which I had the satisfaction of working as honorary secretary under your Lordship as vice-president, was so opposed to the sentiment of that day that a leading London journal declined our advertisements, and our announcements were torn from the walls by order of the Metropolitan Police authorities. Thus a branch of philanthropic work was postponed for a quarter of a century because denied the publicity accorded to the lowest entertainments of the metropolis. But your Lordship has been spared to witness the turning of the tide of public sentiment, and applause now greets efforts which were formerly regarded by some as mistaken and mischievous, and by others as little less than criminal. It has been ever thus :

'For humanity sweeps onward—
Far in front the cross stands ready, and the crackling faggots burn,
While the hooting mob of yesterday in silent awe return,
To glean up the scattered ashes into History's golden urn.'

Happily, we meet your Lordship in the flesh, and we are not called to gather up your Lordship's venerated remains otherwise than in a metaphorical sense, by conferring such honour as we may upon your Lordship's life-long labours on behalf of the young, the ignorant, the degraded, and the oppressed, and I proceed, as directed by this Court, to offer your Lordship the right hand of fellowship and a hearty welcome as a Freeman of London, together with the copy of your freedom in a suitable casket which has been prepared for its reception. And now, in the name of his Lordship in the chair, and every member of this Court, I express an earnest wish and prayer that in continued health and vigour of mind and body you may yet be spared some years to aid in the attainment of much good which remains to be accomplished." The Chamberlain then shook hands with Lord Shaftesbury, and presented him with an emblazoned roll and the gold casket, after which his Lordship added his signature to those of other distinguished freemen in a book kept for the purpose. In returning thanks, Lord Shaftesbury said : "My Lord, I accept this casket with much gratitude, but with still more gratitude do I accept that document which is contained in it. I trust that it will be an heirloom to my family ; I trust that it will go down to my posterity, and I trust that those who come after me will regard it with the same reverence and affection as I do at this moment myself. Though the world is closing before me, I confess I rejoice even at this late period to be

admitted to the long roll and honourable rank of a noble and worthy body of men."

MR. SPURGEON'S JUBILEE.—Mr. Spurgeon's fiftieth birthday was celebrated by a very large meeting in the Metropolitan Tabernacle, on Wednesday, June 18. The hour fixed was 6.30, but long before that time every available seat in the building was occupied. Mr. Spurgeon, who was accompanied by his father, his brother, and his son, was greeted with much cheering when he made his appearance. In the course of a brief address he insisted on the necessity of earnestness in religion, and, referring to American estimates of his powers and his position, claimed for his sermons that at least they were founded on pure Gospel teaching, without which all other learning was useless. Mr. D. L. Moody addressed the meeting, and spoke of his first visit to the Tabernacle twenty-five years ago —a visit which induced him to return to England a few years afterwards, in order to hear Mr. Spurgeon preach again. A list of meetings and associations at home and abroad which had sent congratulations to Mr. Spurgeon on his jubilee was then read, and an address from his own congregation was also read; after which brief addresses were given by the Rev. John Spurgeon, the Rev. J. A. Spurgeon, the Rev. C. Spurgeon (of Greenwich), and the Rev. Archibald Brown. Mr. Driver then read a congratulatory address from the Pastors' College, in which reference was made to the fact that 650 students had passed through the college since its foundation. On behalf of the Sunday-school, the Superintendent, Mr. Pearse, presented an address, a book, and a sum of £63 which had been collected from the children in farthings and small amounts. Other speeches and addresses followed before the proceedings, which were very protracted, came to a close. —The celebration of the fiftieth birthday of Mr. Spurgeon was continued on Thursday, June 19 (his real birthday). About 8,000 persons attended the public proceedings in the Metropolitan Tabernacle. Lord Shaftesbury presided, and a large number of congratulatory letters and telegrams were read. Mr. Gladstone sent a private letter of tribute. A testimonial, contributed by the Christian public, and amounting to £4,500, was presented to Mr. Spurgeon, who intimated the intention of devoting the larger part of it to religious organizations and objects, retaining those subscriptions for his own use which were given on the express understanding that he would do so.

Monthly Survey of Missions.

CHURCH MISSIONARY SOCIETY.

A POSSIBLE danger to the Church through the fickle conduct of youthful missionary agents was pointed out by the Archbishop of York in his speech at the anniversary meeting of the society. He said: "This matter about the men is a very serious one. The present state of matters about persons ordained to mission work is this: that the licence of one of the archbishops, each in his own province, will place a man on the footing of a clergyman ordained in England, and will open to him any field of work that an English clergyman can have opened to him. There has come to be a very perplexing state of matters. We have young men who have been two years in orders, sometimes less, returning from a mission and applying to be admitted on the same footing as other clergymen to holy orders in England. That is not a satisfactory state of things. The societies must take care that there be nothing like a getting into the Church of England by using a foreign church as the open door. I will not speak for my brother Archbishop, though I might say something; but for myself I confess it is a considerable perplexity. I refuse, for want of some qualification, a young man. Is he to go away to a distant place, where, in consideration of there being very few men, he shall be easily and lightly admitted, and then, after a year or two, come back to me and say, 'See, I have circumvented you; there are two doors to your house; you would not let me in by one; here I am, having entered by the other'? I only mention this perplexity because the committee, well considering it, may be able to adopt some rule or other by which this evil shall be somewhat diminished. Observe, I do not object for one moment to a case where a man has worked long in the mission field, has spent the best of his strength in the field, to see him and shake him by the hand when he comes back, and say, 'We are all one great flock. If you did not receive quite the same education, perhaps, as one of the deacons in my diocese, you have had an education in the university of real life

since, and have well improved your time; and I regard you as a brother, and gladly admit you.' The cases are quite different, and I am not sure, if the societies would come to an understanding on the one point as to the young candidates, whether we might not offer them some encouragement as regards the older candidates."

The *Church Missionary Intelligencer*, in noticing this statement of his Grace, points out that the society is quite alive to the possibility of such a danger, and is on its guard against it. The students from the Islington Church Missionary College have acquitted themselves in such a manner as to show that their education is thorough. At the Cambridge Church Missionary Society Anniversary in 1883, Canon Westcott, Regius Professor of Divinity at Cambridge University, who presided, said: "I have lately had occasion to become intimately acquainted with the work done in the Society's college at Islington. I can but say that the admirable character and results of the teaching in the college make me thankful that men so prepared should be going out into the mission field." At the recent class-list issued by the University of Cambridge, April 23, 1884, in the preliminary examination of candidates for holy orders, when sixty-four were classed, competing from all universities and all theological colleges throughout the kingdom, five candidates from the Islington Church Missionary College presented themselves, two of whom were placed in the first class, three in the second, and not one in the third. This statement will be reassuring both to the Archbishop and to the friends of the society as to the value of the education given by the society to its agents, which is assuredly equal in what concerns a clergyman to that imparted in our universities and in the theological colleges so largely fostered of late years.

The importance of Christianizing India in order to make the people loyal to our Government was brought very strikingly into notice when the terrible mutiny took place. All the native Christians remained true to the English, although some of them were exposed to great danger and suffering in consequence. There is another aspect of the case, however, which may be considered still more important. It is only by Christianizing India that we can prepare the people for self-government. This was referred to by the Rev. W. R. Blackett, of Calcutta. He said: "A man in very high position in India, a statesman and an administrator, well known and very much respected throughout the country, is the author of an opinion like this. A friend of mine asked him whether he considered mission work of any real importance in India, and he replied that he considered it of the most intense, the most real, and the most pressing importance. Why? 'Because,' he said, 'we do not know how soon India may have self-government—may be left to a condition of more or less independence;' and, he added, 'I confess I regard self-government, apart from Christianity, as by no means a gain, but an utter calamity for the world.'" We are inclined to think that the day for India to be independent and self-governing is not so very near, although some men of very high political weight have leaned to that opinion. With the immense advances India is making in material prosperity, it is more likely that the people will be more strongly attached to British rule. But whatever may be the future of that great empire, it is evidently both our wisdom and our duty to do all we can to bring her thoroughly and entirely under the influence of the Gospel of Jesus Christ. It will be better for us if we keep India, and better for India whether we keep her or not.

Three English missionary Bishops in China have addressed a letter to the Archbishop of Canterbury, enclosing a letter from Sir Henry Parkes on the subject of the treaty which has been concluded with Corea. Their object in writing is to awaken interest with the view of organizing a mission of the Church of England to Corea. The following extract from the letter of Sir Henry Parkes will explain the position: "My dear Bishop Scott,—You have correctly stated in your draft-letter to the Archbishop that the treaty which I have negotiated with Corea contains the provision that British subjects at the ports and places to be opened to British commerce shall be allowed the free exercise of their religion. This apparently simple condition involved more discussion than many of the commercial privileges of the treaty, for in securing it I had to contend with that traditional hostility to Christianity which, as you are aware, has been manifested in that country until very recently in the fiercest forms of persecution. I cannot say that it actually sanctions missionary enterprise, as liberty to foreigners to exercise their religion is one thing, and active proselytism on their part among Corean subjects is another. The former the Corean Government could not reasonably withhold, but their right to interfere with the latter cannot at present be contested, however greatly we should deplore to see it exercised. Whether it will be or not must in no small degree depend upon the judgment and discretion of the first

pioneers in the missionary field. It should be remembered, however, that in Corea the nobility, literati, and governing classes form a larger proportion of the population than in China, and that it is this class which is most strongly opposed to religious innovation. Medical missions would doubtless prove the most potent means of overcoming the opposition of that class, and of enlisting the active sympathies of the people. Missionary labour would naturally commence at the ports, and time again will be required to show when it would be wise and safe to extend it into the interior. I should mention that the treaty also contains the provision, which was strenuously insisted on by the Corean Government, that they may prohibit the conveyance into the interior of books and other printed matter of which they disapprove. I believe this prohibition was mainly directed in their mind against religious literature, but I would not consent to that literature being specified, and the wording, as it stands, covers seditious or immoral publications, which every government has a right to control."

The Rev. J. C. Hoare, writing from Ningpo College, says: "We have this year opened a new branch of work. This is the Theological Class, which consists at present of four young men who passed out of the college five years ago, and who, after a period of probation as schoolmasters, have been brought back for a course of two years' higher theological training, preparatory to pastoral work, either as catechists or as clergymen. We certainly hope that some of them will ere long be ordained. It is in this class that I have found the greatest encouragement that I have had, though my plans which I had formed for working it have been utterly frustrated by my being left single-handed. I had hoped to have been able to travel about the country with these young men, studying in the boats in the morning and evening, and doing evangelistic work in the afternoon. I am more than ever convinced that this is the right system for working such a class, as they need help and guidance in their open-air preaching as much as careful theological instruction. As, however, I have been tied to the college, any such system has been impossible; it has only been for a few days at a time that I have occasionally got into the country with them; and even the hours of study in the college have been necessarily curtailed by the pressure of other work. To work this class efficiently will tax all the time and strength of the best man you can send out. In spite of these difficulties and disappointments, the class has, as I say, been an encouragement to me. The young men have worked well, with keen interest in their studies, and with ready zeal for preaching. We have been studying systematic theology, Isaiah and the Gospel of St. John, and, to a certain extent, the native classics from a Christian point of view. Sermon-writing and criticism we have weekly; and one morning in the week we give up to the study of any special book or subject that seems to present especial difficulties. . . . I believe that now many clouds have been cleared away, and I hope that, through God's blessing, the Gospel they will now go forth to preach is in many ways different from the doctrine they preached and taught before."

BAPTIST MISSIONARY SOCIETY.

The principal news is contained in a long letter in the *Missionary Herald* by the Rev. George Grenfell, giving an account of his voyage from Stanley Pool, 400 miles up the Congo River, till he reached the Equator at 18 deg. E. long. The ascent of the river to that point occupied twenty-four days, but ten sufficed for the return. The voyage was made in a small steel boat, which is to serve as a tender to the Peace, the steamer which was lately carried up in portions and launched on Stanley Pool. Mr. Grenfell thus explains the object of the journey: "By taking advantage of the opportunity afforded by the present low-water season, I have become much better acquainted with the rocks and sand-banks of the Upper Congo than could possibly have been the case had I deferred my trip, as the water will soon begin to rise and these obstacles be partly hidden. It needs no argument to prove the importance of such information; the fact that we are contemplating the navigation of the river, in the Peace, during both high and low-water seasons, is at once the necessity for becoming acquainted with its difficulties when at their worst." The description of the entrance into the proper river-bed of the Upper Congo is very picturesquely given. "After making a start, the first two days were occupied in getting to the far end of the Pool, a part of our journey remarkable only for the number of sand-banks, hippopotami, and mosquitoes to be encountered. When in December last I made a previous trip as far as this point, where the Congo pours its impetuous flood into the wide expanse of Stanley Pool, I had been greatly impressed with the forbidding aspect of the scene.

Here, stretching away before us, was the open avenue leading into the very heart of the 'continent mystérieux,' as our neighbours call it; steep, tree-clad hills of a thousand feet or so on each side of the fast-rushing and far-coming Congo, reflected their dark-green hues in its waters, making in the evening light so sombre a picture that one could well excuse, if the mystery had not been already solved, a superstitious dread of attempting to penetrate the unknown through such an unpropitious-looking gate. And though I knew, and those with me also knew, what I have since proved for myself, that long stretches of joyous country, glorious in all nature's tropical beauty, and that great and numerous tribes, revelling in bounteous plenty, were to be found lining the banks of the waterway beyond, none of us could resist the melancholy glamour of the view." Mr. Grenfell touched at some of Mr. Stanley's stations, where he was hospitably treated, and also met Dr. Bellay, one of De Brazza's colleagues. They had an adventure with a hippopotamus, which is thus described: "One of them came up right under the boat, lifting the stern out of the water; another left the mark of his teeth in the steel plate. In the former case, as I felt myself 'going up,' I had time to think of the well-known picture in Livingstone's first book depicting a similar incident; but we had a better fate than fell to the occupants of his canoe, for we came down again all right, and suffered nothing worse than a bit of a soaking, a good shake-up, and a general scare all round. Our good steel boat stood the shock admirably, very much better than a wood one twice its weight could have done; in fact, I very much doubt if a wood one would have survived both rocks and hippos." Speaking of this voyage, Mr. Comber says: "The full value of this interior journey of Mr. Grenfell to the Congo Mission few can fully understand. He has passed over more than a third of the entire route between Stanley Pool and the goal of the Congo Mission. Already, with the eye of faith and hope, we see the great and noble idea of the Congo Mission realized. The road is ready, and the path made straight."

MR. GUINNESS'S MISSIONS.

There is a condensed account in *Regions Beyond*, of Mr. Stanley's last great journey from Stanley Pool to Stanley Falls, which occupied from August, 1883, to Jan. 20, 1884. The starting point was Leopoldville, and the expedition consisted of four steamers. An important geographical discovery has probably been made on this journey in regard to the connexion of the Nile system with the Congo. Mr. Stanley steamed up a tributary of the latter river, called the Aruwimi. Higher up it is called the Berre, and then the Ouerre. It is evidently the Ouelle of Schweinfurth. If so, it connects with the Albert Nyanza, and thus with the water system of the Nile. On reaching the village of Mawende, on Nov. 26, they were witness to a horrible scene of devastation and incendiarism. The villages presented only a mass of ruins—palms and banana-trees roasted and destroyed by the fire, and the whole population, anxious and terrified, massed on the banks. On inquiring the cause of the disaster, they heard that an armed troop had attacked the villages during the night, that all who had attempted to resist had been beheaded, and that the women and children had been led off into slavery. This was palpable and painful proof that the Arab slave-traders from the East have penetrated much further than they had done when Stanley descended the river. Nyangwe was then their limit. They have now reached beyond the Stanley Falls, driving the poor natives further westward. When Stanley reached the Falls, a few days were passed in the early part of December in investigating the nature of the country, its healthiness, the supply of provisions, etc., and it was finally decided to establish the station on an island named Wana-rusani in the middle of the Congo, which appeared to be fertile and salubrious, and to have about 1,500 people living on it; easily accessible from both sides. It is situated almost on the equator, a couple of miles above the first of the Stanley Falls which interrupt navigation again at this point, 900 miles above the Pool. A week was spent in negotiating with the natives, who, when they understood the object of the interview, accepted the flag of the expedition. Meanwhile the men were building a station, and an engineer named Bennie was left in charge with thirty Zanzibarees and Houssas, and provisions for a year. From this point —right in the midst of the continent, where the Congo crosses the equator the first time before its great bend to the north—Stanley wrote to the Commandant of Karema (the last station on the line from the East Coast) to announce to him the establishment of a station at the Stanley Falls. This letter was sent by couriers. A second article explains the objects of Mr. Stanley's expedition, under the auspices of the

Belgian Association. Its animating spirit, as well as its financial support, is derived from the noble and philanthropic monarch, Leopold II., who is generously spending over £80,000 a year out of his own private resources to carry out his purely benevolent purposes. He has no political end or aim to serve. He is not seeking new fields either for Belgian commerce or colonisation, for his small country has no need of either. The benefit of the millions of Central Africa is his sole object, and to secure that he is heartily and enthusiastically spending not his great wealth only, but his time, his talents, and his enthusiastic endeavours. That these endeavours will be crowned with success there is little question. Trade of any kind, however, is out of the question till a railway to Stanley Pool is constructed, for no exports would bear the expense of the present mode of carriage. The survey of various routes with a view to determining which will be the best for the railway is consequently one great object of the King. Not small immediate results, but great future ones, are thus contemplated in the present preliminary work of the expedition, which is, however, even in the meantime, doing good, and only good, wherever it appears, making friends with the natives, and establishing relations of peace and good-will. The mere fact, that for a thousand miles in the interior white men are now living in quietness and comfort among the Bantu races of the Congo region, is itself an indisputable proof of the good accomplished by Mr. Stanley and the Belgian expedition. No such rapid and peaceful opening of an uncivilised country is on record. It is one of the most remarkable feats of the nineteenth century, and its bearing on the future of the missionary enterprise, and of commerce, is most important. Here is a mission-field, containing a population equal to that of the United States, willing to receive the messengers of the Gospel for which they have waited so long; here is the great want of the manufacturing world at the present day—a new market, and one on a gigantic scale.

MISSIONS OF THE AMERICAN BOARD.

The *Missionary Herald* (Boston) contains further accounts of the extraordinary religious awakening which has now been for some time in progress in Japan. Mr. Learned tells of a wonderful work of grace in the Kioto Training School, where there are now 160 students: "The Lord hath done great things for us, whereof we are glad. We are in the midst of such a revival in this school as has never been seen here before. It began only about ten days ago. Before that, several young men had been feeling unusual joy in Christ, and for a week or two had been praying together late in the evening. Suddenly, the revival spirit spread through the school, and for the last week scarcely anything else has been talked or thought of. Few, if any, in the whole school are unmoved by it. Among the noteworthy features of the movement are: (1) the deep sorrow over sin; (2) the exceedingly great joy of those who have found forgiveness; (3) the fact that, so far as human means are concerned, it arose entirely from among the students themselves, no preacher or teacher having had anything to do with it; (4) the eager desire to tell others of the good news. This went so far that many wanted to go out and preach at once. They were calmed somewhat, and they chose three representatives to go out and tell the churches of the good news. Some extravagances have attended the work, but I cannot doubt that in the main it is truly the work of the Spirit. Among those converted is the only one in the graduating class who was not already a Christian, one of the best scholars in the school. One can hardly tell which is the more striking, the conversion of young men who formerly had shown no interest in the truth, or the greatly quickened joy and zeal of those who already were believers. It is a common saying among the young men that this is like the day of Pentecost. Another pleasant feature is the interest taken in the Bible. At the church yesterday, when Mr. Neesima preached, almost every one had his Bible. I think we may confidently hope for great, immeasurable results from this awakening. God grant that it may be so!"

Japan has risen with extraordinary rapidity to a position that makes it more like Western nations than any other in Asia. The following incident, related by Mr. Atkinson, may be quoted in this connexion: "An event of the present year has had such a marked effect on the people that it should have brief mention. A part of 'the People's Rights party' have held aloof from Christian services, and have often remarked that if Mr. Itagaki, the national leader of the party, should visit Imabari, Christianity would receive its death-blow. Last month Mr. Itagaki visited the place and lectured. He invited Mr. Ise to deliver an address. While the address was being delivered—and it was a Christian pastor's view of politics—

Mr. Itagaki showed his appreciation by repeated encores; and when his turn came to address the meeting, he said that Christianity was one of the needs of the hour. He viewed the matter as a politician, and said that until Japan should become a Christian nation it could not be of equal rank with Western nations, and could not associate with them on equal terms. You can easily see that the effect of such plainly spoken views has been to strengthen the Christian party, and weaken the opposers."

From the proceedings of the Conference of Protestant Missionaries held at Osaka last year, and published at Yokohama, we take the following striking words from a paper by the Rev. Mr. Warren, of the Church Missionary Society, bearing on the present condition of this most interesting country: "Politically, socially, religiously considered, old Japan has passed away. The nation of the future is in course of reconstruction. During the next twenty or twenty-five years its character will be determined. What part is the Church of Christ to have in this work? Is there not here a louder call than comes from any other nation at the present time? With Japan it seems to be now or never. Already a soul-destroying materialism is amongst us, and every year extending its baneful influence. Will not the Church of Christ give both the means and men necessary to bring Japan to Christ? Henceforth this must be our aim. There must be no playing at missions, no trifling with the interests of Japan's thirty-five millions. The marvellous changes which have taken place, the rapid growth of the infant church during the past ten years, the practical removal of every hindrance in the way of publicly proclaiming the Gospel, these and similar facts show that Japan is fast ripening for a full harvest."

In the *Presbyterian Monthly Review* (Philadelphia) a very important question is discussed—namely, that of using English in mission schools in China. The Rev. John Butler, of Ningpo, writes as follows: "I think it will be of considerable help to you in forming your opinion to know what the 'Central China Mission' thinks of the study of English in our schools. This is a representative body, and its opinion is worthy of consideration in coming to a decision on this subject. I received your letter while attending a mission meeting at Shanghai. I took occasion to speak to several of the brethren on the subject of English, and found that nearly all of them had definite views on the subject, and were quite ready to express them. I send you a copy of the resolution that was adopted unanimously by the mission bearing on this subject: 'In view of the unsatisfactory results obtained from the teaching of English in mission schools in the past, and in view of the fact that the desire manifested by many young men at present for the study of English is chiefly to enable them to make more money; and, moreover, since the vernacular affords the most ready and efficient medium for the introduction of Christianity and the training of native agents; therefore resolved, That as a mission we discourage the study of English in our mission schools.' This resolution was adopted unanimously. It was thought by most of the members that the statement was not strong enough, but we concluded that it would be more respectful to others who hold different views to express our convictions mildly."

CHURCH OF SCOTLAND MISSIONS.

The Rev. John More, of Cheltenham, who has lately paid a visit to the Levant, gives his impressions of the value of the Smyrna Medical Mission: "I had a letter of introduction to Dr. Scott at Smyrna, and as we lay there thirteen days on our return, I saw a good deal of him and Mr. Charteris, and received the most open-hearted and unstinted kindness from these dear brethren. I sat in Dr. Scott's dispensary one forenoon as the patients came in one by one to consult him. There were veiled Turkish women, Greeks, Jews, and Jewesses, etc., and they brought a sad variety of maladies for treatment. I was very much impressed with the trustful confidence which they seemed to place in him, and the kindly and prompt manner in which he did his work. He took me through the Jewish quarters of the city, the Jewish Alliance School, and the Jewish synagogues. We also went over the Jewish bazaar, and sat down and chatted with some very interesting workmen. Wherever we went, I noticed the interest and respect which Dr. Scott elicited. I am persuaded that his work is exercising a powerful and blessed influence on the Jewish population in Smyrna, and your committee have reason to be thankful to the divine Head of the Church for such an agent. Your committee have begun well, and if the work is well sustained, it will surely yield large and blessed results."

The Rev. John Paton, in the continuation of his 'Indian Jottings,' gives the following

correction of a common mistake: "Before the Rig-Vedic era closed there were thirty-three gods, great powers of nature, or 'shining ones.' This seems an appropriate place to notice a statement sometimes so made as to mislead, and to excite the ridicule of those who are opposed to missions to the heathen. It is sometimes plainly stated that the Hindus worship 330,000,000 of gods—a statement which is so exaggerated that it has simply no meaning. The number of Hindu gods is really small, if we come to examine the meanings of their various names and emblems. The error in figures which we have noted has arisen in this way, if we accept the explanations of the most competent authorities. There is a verse in the Rig-Veda which says, 'Gods who are eleven on earth, who are eleven dwelling in glory in mid-air, and who are eleven in heaven, may ye be pleased with this our sacrifice.' This expression was most likely nothing more than an example of Eastern exaggeration in speech, of which there are many instances in the Rig-Veda, as for example the verse, 'Let the three thousand three hundred and thirty-nine gods glorify Agni.' The Brahmans, following this example, and making use of the mystic number seven, as they often do, added seven cyphers to the thirty-three, thus naively imagining that by increasing the number of the 'shining ones,' they increased the glory of the Supreme."

CHINA INLAND MISSION.

In the last number of *China's Millions* we have the concluding part of Mr. James Cameron's travels in China and Thibet. This pioneer journey extended over nearly seven years, and came to an end in August, 1882, when Mr. Cameron left for England. It involved enormous fatigue and often no little danger, but has opened up the way for subsequent missionary efforts. Mr. Cameron relates how he lost a faithful and patient companion of his travels in the mule which had carried his burdens: "Crossing a very high range of hills, we descended to a tributary of the Han, and put up in a small village from which boats go to Tsï-yang Hien, our next destination. I intended going by boat, but, to avoid some day's delay, decided to try the road, as it was said to be wider, and passable by loaded mules. We came, however, to one most treacherous spot, where a rock juts out a little just where the road makes a turn, and our driver, who was leading the mule, although generally most careful, thought this could be safely passed, but the load struck, and the animal was thrown off the road on to the hillside. The mule attempted to regain her footing, but the hill was so steep that the load first rolled down, and then she followed, as it was impossible for the man to hold the halter any longer. A few turns over her head, and her neck was broken, and she then rolled down several hundreds of feet. When I reached the spot she was quite dead. Our load had gone still further down, and some of our things were scattered over the hillside, as the wooden frames and harness were broken to pieces. While collecting our things the proprietor of the land came up, and we sold the dead carcase to him for 1,500 cash (5s. or 6s.), and he was to convey our things to the next village. By night he had the mule brought to the village, and sold her flesh at twenty or thirty cash per catty (about one penny per pound), and thus made a few shillings out of her. Our inn people bought some, and my boy joined them. All said the flesh was tender and nice. The last relic of Manchuria was now gone! I had become quite fond of the animal, notwithstanding that she was troublesome at times. We had now to proceed by boat, and were several days in reaching Tsï-yang Hien, as the water was so low that great care was needed at the rapids, or the craft would have come to grief." Missionary journeys have not only their own proper use for extending the Gospel, but they do something to enlist the interest of the indifferent public at home by the glimpses they give us into singularities of national habits and customs.

Mr. Hunt, writing from Tsin-Chan, speaks of their ways of living in that quarter: "Before coming to this part of China, it was customary, when visiting a gentleman, to be asked to sit in the seat of honour on a dais, or at the side of a table; now the k'ang or stove-bed always takes the place of the dais, and if, on account of the great heat often given out by it, our English visitor prefers to sit on a stool or chair on the floor, the host immediately descends from the k'ang and will not get on again unless you first take a seat on it, and such conduct on his part would be considered the height of politeness in this province; as, therefore, he would think it as hard to be on the cold floor as the visitor would to be on the hot k'ang, the latter must make up his mind unselfishly to stand the heat, rather than put his host into such an uncomfortable position. Bedsteads are regarded here with something of the wonder and curiosity with which spectators in England viewed Jumbo's travelling

cage; indeed, wonder is not all; a person is either laughed at or pitied if he should foolishly (?) prefer to sleep on cold boards! Should any enterprising foreigner ever take it into his head to purchase or make for himself an iron bedstead, I am not at all certain that he would not have to issue tickets to view, to all the inhabitants of the city; such an article would be a curiosity indeed! In this city it is considered cold enough all the year round to eat on a k'ang, sleep on a k'ang, and work on a k'ang; among the poorer classes, oftentimes a whole family is seen living on one k'ang."

An occasional correspondent writes as follows under date June 19:—

"I have just arrived at Marseilles from Egypt, Palestine, and Cyprus, and hasten to send you my annual subscription, as also a contribution towards the meetings at Copenhagen. I regret often that it is never in my power to be present at these great gatherings. As France is the dear country nearest to my heart, I hope the day may soon come when your Conference may be held in Paris. I have spent a busy winter and spring in Port Said, where I rejoice to say we have now a devoted brother, Mr. ——, a Swede, from Bristol, where he has been for five years in charge of a Home for Foreign Seamen. His greatest want is a floating Bethel ship in the harbour, such as we have at Alexandria. He has worship at his house every Lord's-day. I was also at Alexandria, where it is always refreshing to be among the many bright Christians, and to see the Bethel filled from end to end. A new Sailors' Home has lately been opened, and is in charge of Mr. ——. It is close to the landing-place and the Custom House, and needs gifts of books and periodicals. I was in Cyprus for a fortnight. One feels more out of the world in this island than in any place I ever was at. There is not a hotel in the island; so, of course, no strangers ever go. I think the evil spell of ancient mythology hangs over the place. Mrs. —— entered most heartily into all my plans for promoting the gratuitous circulation of the Bible among Greeks, Turks, and Arabs, and has joyfully undertaken this happy work, in which we at once received the greatest encouragement. There is a Syrian woman already at work, and she said, 'Oh, give me fifty hundred of your books, and I will get them given, but give me also fifty teachers for the poor women!' She had God's Scriptures given to some of the persecuted Jews on their way to the new colony at Kooklia, in Cyprus, where I was rather shocked to find that all mention of religion is forbidden. On such neutrality principles they will certainly not be likely to have a blessing. Both Mrs. —— and this Bible-woman are studying Greek, and hope in the autumn to begin serious work. There is a colporteur on the island who goes about with a couple of mules and sells well, especially to the Greek schools. He came on board to see me on the steamer as I passed Larnaka, and was greatly encouraged to get a little sympathy, as he is very solitary. From Cyprus I went to Beirût, also to Jaffa, where I found results of last year's visit, and where I have a distributor always in connexion with Mrs. Robertson's Association for the Free Distribution of the Scriptures. At Alexandria I was at a meeting in the house of Colonel —— one evening—thirty or more soldiers and blue-jackets, and only two unconverted in the room. I made eight voyages in different French and Austrian steamers. So the six months' work represents a tolerable number of copies of God's precious Word sown; He on whose promise I rely will give the blessing. This letter may be, perhaps, of interest to you and your friends, and I ask your prayers and sympathy for myself in all future wanderings, but especially for a blessing on the Mohammedans to whom I have given books (ten pounds worth), to Arabs, Turks, etc., who not only come to ask for them, but read them."

In answer to a request in the 774th number of the *Christian*, a wish has been expressed that the excellent memoir of the late Bishop Gobat, which has been published in German by Spittler, might also be made accessible to English readers. The family of the late Bishop have therefore resolved to agree to this request. The first part of the book is an autobiography, which was originally written in English, and many of the letters, etc., contained in the memoir have also first been written in English. The compilation and translation of the work has been entrusted to able hands, and will no doubt attain its object. The book will appear in September or October, published by James Nisbet and Co., of Berners Street, and will probably be a 6s. volume, containing the Bishop's and Mrs. Gobat's portraits in steel engraving, besides some views of Jerusalem, etc. We trust that this book will require no special recommendation, but that it will find its way to the hearts of our Christian brethren in England.

Comparative Table showing Receipts of the principal Religious Societies for the past two years, for the most part gathered from the Reports presented at the anniversary meetings held in May.

	1882.	1883.
Principal Foreign Missionary Societies—		
Church Missionary Society	£219,774	£232,448
Wesleyan Missionary Society	169,361	150,106
Society for the Propagation of the Gospel	142,612	109,572
London Missionary Society	126,532	102,863
Baptist Missionary Society	60,722	59,784
Moravian Missions	18,412*	19,728*
English Presbyterian Missions	16,662	16,425
South American Missionary Society	15,224	15,315
Colonial, Jewish, and other Missions—		
Society for Promoting Christianity among the Jews	38,782	44,616
Colonial and Continental Church Society	43,997	41,599
Church of England Zenana Mission Society	17,523	20,240
United Methodist Free Churches' Mission	17,011	17,688
British Society for the Jews	9,454	6,790
Colonial Missionary Society	4,229	5,093
Evangelical Continental Society	2,944	3,291
Turkish Missions' Aid Society	2,247	2,646
Home Missions—		
Additional Curates Society	80,696	81,491
Church Pastoral Aid Society	50,307†	54,688†
Congregational Church-Aid and Home Mission Society	38,810	37,837
Society for the Promotion of Christian Knowledge	37,896	36,840
Wesleyan Home Missions	35,406	34,921
Missions to Seamen	21,003	23,084
Bishop of Rochester's Fund		42,350‡
Irish Church Missions to the Roman Catholics	19,310	19,767
Bishop of London's Fund	20,834	18,569
Bishop of St. Alban's Fund		15,477
Army Scripture Readers' Society	12,587	12,483
Church of England Scripture Readers' Association	9,980	12,146
Metropolitan Wesleyan Chapel Building Fund	11,464	9,602
Curates' Augmentation Fund	8,338	7,758
Bishop of Bedford's Fund	5,121	7,722
British and Foreign Sailors' Society	10,483	7,524
Incorporated Church Building Society	6,581	7,293
London Diocesan Home Mission	3,939	6,132
British and Irish Baptist Home Mission	6,489	5,819
Thames Church Mission	3,948	4,175
Country Towns Mission	2,782	2,902
Irish Evangelical Society	2,546	2,324
Royal Naval Scripture Readers' Society	1,791	1,879
Open Air Mission	1,478	1,516
Religious Educational Societies—		
British and Foreign School Society	25,263	43,429
National Society		18,625
Church of England Sunday School Institute	16,068	15,875
Indian Female Normal School Society	8,530	9,387
Wesleyan Education Committee	7,089	7,150
Ragged School Union	5,916	6,093
British Syrian Schools and Bible Missions	5,526	5,200
Sunday School Union	4,133	5,038
Protestant Educational Institute	1,781	2,586
Ragged Church and Chapel Union		809
Miscellaneous—		
British and Foreign Bible Society	210,600	233,309
Religious Tract Society	215,063	212,906
Young Men's Christian Association	9,897	10,168
English Church Union	7,923	8,659
Trinitarian Bible Society	2,675	7,094
Church Association	5,140	
Monthly Tract Society	3,253	2,849
Bible Translation Society	2,487	2,215
Christian Evidence Society	1,717	1,444
Lord's-day Observance Society	1,661	979

* For 1881 and 1882, as the accounts are not made up until the July of the succeeding year.
† Exclusive of sums locally raised and paid.
‡ For the two years 1882 and 1883.

Evangelical Alliance.

EIGHTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS,

TO ASSEMBLE (D.V.) IN COPENHAGEN, AUGUST 30TH—SEPTEMBER 7TH, 1884.

THE following circular has been issued announcing the forthcoming Conference in Copenhagen :—

The Council of the British Branch of the Evangelical Alliance lately notified to the Christian public that insuperable difficulties had arisen to prevent the proposed General Conference being held at Stockholm, as announced. This disappointment, after eighteen months of preparation, has been felt severely, not only in this kingdom, but also in other countries; but the great desire for a Scandinavian Conference will, through God's overruling providence, yet be realized.

The Council have great pleasure in notifying to members and Christian friends throughout the country that the Danish Branch have cordially invited the Evangelical Alliance to hold the Eighth General Conference at Copenhagen in the first week of September next. The invitation has been warmly accepted by the British Branch and the principal Foreign Branches of the Evangelical Alliance which have been consulted in regard to the proposal.

From the letter of the Copenhagen Committee we extract the following sentences :—

Materially speaking, Denmark cannot, of course, be compared with the large countries in which the Alliance has hitherto held its meetings.

. . . . . .

In spite of this, and after having given the subject most careful consideration, we do not doubt but that the believers among our countrymen will give a hearty reception to the Christian brethren who will be coming from foreign parts to attend the meeting. We do likewise hope that the gathering of the people of God at these meetings may be made the means eventually of strengthening them in spirit, and we sincerely pray that it may serve to the glory of God.

The fundamental principles of the Gospel, as set forth in the Basis of the Evangelical Alliance, will govern all the proceedings of the Conference.

At the request of their Danish friends, the London Council have undertaken to assist in making the arrangements, and also in providing a fund to meet the necessary outlay. The Council earnestly entreat the sympathy and co-operation of all who love the Lord Jesus Christ, and who prayerfully desire a closer union of all true believers, that the unity of the Body of Christ may be manifested.

The invitation to attend the Conference is addressed not to members of the Evangelical Alliance only, but to all Evangelical Christians, and the Council trust that there will be a large representation of British Christians at the Conference. The meeting will be held under circumstances of special interest, so far as the religious life of Scandinavia is concerned, and the arrangement of the programme offers a great variety of subjects, which cannot fail to awaken wide and general sympathy.

The following programme will give a general idea of the very important subjects to be brought before the Conference, and from the experience of the former Œcumenical Assemblies convened by the Evangelical Alliance, it may confidently be expected that, by God's blessing, great and beneficial results will follow, not only to vital religion in the Scandinavian countries, but to the whole Church of Christ and to the world.

The Council close their address with words quoted from the Danish invitation :—

In our prayers we beseech our Lord and Saviour to bestow His merciful blessing on our meeting; so that it may begin, continue, and close in unity, charity, and faithfulness; and moreover it may be the means of awakening and strengthening spiritual life among us.

On behalf of the Council,

J. FIELD, Lieut.-Gen., C.B.,
A. J. ARNOLD, } Secretaries.

It is very desirable that those who may intend to visit Copenhagen on the occasion, should communicate, as early as possible, with the Secretaries, 7, Adam Street, Strand, W.C.

PROGRAMME.

SATURDAY, AUGUST 30.—*Evening*—INTRODUCTORY SOCIAL MEETING—Address of Welcome. Christian Salutations by various Foreign Delegates.

SUNDAY, AUGUST 31.—SERMONS in various churches and in several languages.

MONDAY, SEPTEMBER 1.—*Morning*—GENERAL MEETING—Organization of the Conference, Appointment of Officers, etc. *Reports on the State of Religion:* 1. Denmark—By the Rev. Dean VAHL. 2. Sweden—By Pastor OSTBERG. 3. Finland—By the Rev. Professor RABBEG, Helsingfors. (The language used this morning will be principally Danish.) *Afternoon*—SECTIONAL MEETINGS—English, French, and German. Brief *resumé* of Morning Addresses, by interpretation. *Evening*—PUBLIC MEETING—Popular Addresses on *Christian Life in relation to Domestic and Social Conduct*—By the Rev. T. MCCULLAGH, ex-President Wesleyan Methodist Conference; and others. (At all the Evening Meetings the Addresses by Foreigners will be interpreted into Danish.)

TUESDAY, SEPTEMBER 2.—*Morning*—GENERAL MEETING—*Reports on the State of Religion:* 1. Germany—By Pastor BAUMANN, Berlin. 2. Switzerland—By the Rev. Professor ORTLI, Berne. Address by the Rev. Professor SCHARLING, Copenhagen, on *The Scientific Training of the Clergy by the Universities of Scandinavia. Afternoon—Reports on the State of Religion:* 1. Italy—By the Rev. Professor GEYMONAT, Florence. 2. Belgium—By Pasteur K. ANET, Brussels. 3. Greece—By the Rev. Dr. KALOPOTHAKES, Athens. *Evening*—PUBLIC MEETING—Popular Addresses: 1. The Mission of the Evangelical Alliance; or, the Discord and the Concord of Christendom—By the Rev. Professor SCHAFF, D.D., of New York. 2. Our Dangers, our Duties, and our Hopes—By Pasteur TH. MONOD, Paris.

WEDNESDAY, SEPTEMBER 3.—*Morning*—GENERAL MEETING. Subjects: 1. The Religious Indifference existing among various classes, and the best means of meeting it—By the Rev. Professor CHRISTLIEB, D.D., Bonn, and the Rev. Dr. MARSHALL LANG, of Glasgow. 2. Christian Methods of dealing with Modern Social Problems—By the Rev. Professor REDFORD, M.A., of London. *Afternoon*—This afternoon there will probably be an out-door gathering a few miles from Copenhagen.

THURSDAY, SEPTEMBER 4.—*Morning*—GENERAL MEETING. Subjects: 1. The Divinity and Atoning Work of our Lord essential to Christian Faith—By the Rev. WM. ARTHUR, M.A., London. 2. The Basis and Authority of the New Testament Scriptures—By the Rev. Professor GODET, Neuchâtel. 3. Modern Unbelief, and the best methods of counteracting it—By the Rev. Professor MACVICAR, Montreal, and the Rev. Dr. SINCLAIR PATERSON, of London. *Afternoon*—Addresses on *The Harmony of Science and Revelation*—By the Rev. Prebendary ANDERSON, M.A., of Bath, and the Rev. Dr. CONDER, of Leeds. *Evening*—PUBLIC MEETING—Popular Addresses on the first subject of the Morning, and also on *Christian Courage and Consistency in Daily Life*—By Pastor MUNCH, of Christiania. *Sunday-school Work*—By FOUNTAIN J. HANTLEY, Esq., Hon. Sec. of the Sunday-school Union, London; and others.

FRIDAY, SEPTEMBER 5.—*Morning*—GENERAL MEETING. Subjects: *Christianity and Philanthropy:* 1. The duty of liberal giving in support of work for the Lord—By the Rev. R. S. ASHTON, B.A., London. 2. Christian Responsibility in regard to prevailing Immorality—By the Rev. Dr. DALTON, St. Petersburg. 3. Charitable Work in Holland—By the Rev. Dr. VAN WYK. *Evening*—PUBLIC MEETING—Popular Addresses on: 1. Intemperance—By Pastor RINDFLEISCH, Dantzic. 2. The Lord's-day, its Place and Power—By the Rev. Dr. GRITTON, London.

SATURDAY, SEPTEMBER 6.—*Morning*—GENERAL MEETING. Subjects: 1. The Duty of the Christian Church in Relation to Foreign and Home Missions—By the Rev. Dr. MURRAY MITCHELL. 2. Missions to the Jews. 3. Missions in the Dutch Colonies—By the Rev. Dr. VAN RYN. 4. Returning to true Christian Simplicity, a condition necessary to the Revival of true Religion in our time—By the Rev. Dr. FABRI, Barmen. *Evening*—FINAL PUBLIC MEETING—Popular Addresses on: 1. The Baptism of the Holy Ghost—By the Rev. Dr. CLEMANCE, London. 2. The Evangelical Alliance: its Influence in Promoting Christian Union and Religious Liberty—By the Rev. Dr. KALKAR, of Copenhagen.

SUNDAY, SEPTEMBER 7.—SERMONS in various churches and in several languages.

NOTES.

1. Each morning (commencing with Sunday, August 31) there will be Prayer-meetings at 7.30, in several languages.

2. The morning meetings will be held from 10 to 1 o'clock, the afternoons' from 3 to 4.30, and the evenings' from 7 to 9 o'clock.

Among those who have accepted the invitation of the Council to speak at the Conference are the following: The Very Rev. the Dean of Canterbury; the Rev. L. B. White, M.A., D.D.; the Right Hon. the Lord Mayor of London (Mr. Alderman Fowler, M.P.); the Rev. Principal Angus, M.A., D.D.; the Rev. Principal Cairns, D.D.; and the Rev. H. Grattan Guinness.

The following are also expected to take part in the proceedings: From the United States—the Rev. Professor G. E. Day, Rev. Dr. John Hall, Rev. Dr. W. M. Taylor, Rev. Dr. Edward Bright, Rev. Dr. R. S. McArthur, Rev. Dr. W. F. Watkins, Bishop Hurst, Rev. Professor R. B. Welch, Rev. Dr. Cattell, and General Clinton B. Fisk. From Germany—Count A. Bernstorff, Baron Ungern-Sternberg, and Baron von Oertzen-Sassen. From Switzerland—Colonel de Büren, M. Sarasin-Bischoff. From Holland—Baron van Wassenaer van Catwyck and Count F. van Bylandt. From Austria—Pastor Kotschy. From Sweden—the Rev. Professor Rosenius and the Rev. Professor Skarstad, Lund.

Arrangements are being made for Anglo-American meetings (in addition to those named above), a detailed programme of which will be issued before the Conference.

GENERAL ARRANGEMENTS.

A Special Committee has been formed in Copenhagen for local arrangements in connexion with the Conference. In the matter of hospitality, the number of homes available for the reception of guests is limited, and as many visitors are expected from various countries, as well as from all parts of Scandinavia, provision will be made in the first instance for delegates appointed to take part in the proceedings; and then, as far as possible, for other members and friends of the Alliance. Arrangements have been made for accommodation at one of the principal hotels at a reduction upon the ordinary tariff.

In regard to travelling, reduced rates have been secured by the following routes—*viâ* Flushing, *viâ* Rotterdam, *viâ* steamer to Hamburg, and *viâ* Danish steamer from Harwich to Esbjerg. The return journey may be accomplished for about £4 and upwards, according to class and route. Further particulars will be sent on application.

EXPENSES OF THE CONFERENCE.

It will be understood by all who consider the project that large expenses will be incurred in gathering together the speakers from various countries, in printing and advertising, and in many other ways. The Council therefore appeal with confidence to all friends of Christian union for their assistance in carrying out a Conference which will be a valuable protest against infidelity, superstition, and the serious errors which so extensively prevail. At the same time, it is fully believed that the Conference will tend greatly to the furtherance of the Gospel and to the glory of God our Saviour. It is calculated that at least £700 will be required to meet the expenditure.*

SPECIAL FUND.

The following contributions have been already promised:—

R. C. L. Bevan, Esq., £100; H. J. Atkinson, Esq., £10; Jno. Deacon, Esq., £10; the Right Hon. Lord Polwarth, £10 10s.; W. R. Malcolm, Esq., £5; A. H. Heywood, Esq., £5; the Right Hon. Lord Ebury, £5 5s.; the Right Hon. Lord Kinnaird, £10; Jabez Johnson, Esq., £5; B. Thomas, Esq., £5; J. Cory, Esq., £10; the Hon. and Rev. E. V. Bligh, £10; F. A. Bevan, Esq., £10; Geo. Williams, Esq., £10 10s.; G. F. White, Esq., £5; Robert Barbour, Esq., £10; Lady Lycett, £5; C. H. Bousfield, Esq., £10; J. B. Fell, Esq., £5 5s.; M. H. Sutton, Esq., £5; the Baron de Ferrières, £5; E. Rawlings, Esq., £10; Edward Bailey, Esq., £10; Sir Edward Baines, £5; Mrs. Gabriel, £5; General Sir A. Lawrence, £5; Benjamin Thomas, Esq., £5; Joseph Wilson, Esq., £5; R. Crewdson, Esq., £5; Sir W. McArthur, £10 10s.; A. McArthur, Esq., M.P., £5 5s.; John Martin, Esq., £5; Holt Skinner, Esq., £5; and R. Wyld, Esq., £5 5s.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, June 12; the Treasurer presiding. The Scriptures were read by the Chairman, and prayer was offered by the Rev. Dr. Rigg.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

C. M. Sawell, Esq., London.
Rev. B. La Trobe, London.
T. Gerrard Fletcher, Esq., Clapham.
Mrs. Fletcher, Clapham.
Miss Waskett, Battersea.
Miss M. L. E. Waskett, Battersea.
Rev. J. H. Hunt, Leeds.
Captain Sheffield, R.A., Woolwich.
Captain Watson, R.A., Woolwich.
Mrs. Watson, Woolwich.
Mrs. Watson, sen., Woolwich.
Miss Hodge, Woolwich.
Miss Oldfield, Woolwich.
Rev. R. Spooner, Woolwich.
Mrs. Spooner, Woolwich.
Mrs. Digby Dent, Woolwich.
Miss Robertson, Woolwich.
Major Owen Hay, Woolwich.
Rev. Edward Owen, Canada.
Mrs. Rate, East Twickenham.
Rev. G. C. Martin, Cheltenham.
Rev. J. H. Shaw, Cheltenham.
Mrs. Gillilan, Cheltenham.
Miss Gillilan, Cheltenham.
F. S. Toplis, Esq., Bristol.
Mrs. Toplis, Bristol.
Mrs. Warren, Wimbledon.
Miss Hawkins, York.
Rev. Dr. Morison, Bayswater.
Mrs. Aitken, Westbourne Park.
Eben. Whytt, Esq., North Finchley.
P. F. Whytt, Esq., North Finchley.
Miss H. Fryer, Gloucester.
Miss Elizabeth Barter, Gloucester.
Rev. G. Mallett, Gloucester.
Alfred C. Champney, Esq., Gloucester.
Miss Turner, Gloucester.
Mrs. Margaret G. Starr, Gloucester.
Rev. G. M. Smith, Gloucester.
Miss Rowlandson, Gloucester.
Miss M. Rowlandson, Gloucester.
Captain W. Marshall, Gloucester.
Mrs. Marshall, Gloucester.
W. Stafford, Esq., J.P., Gloucester.

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* Contributions by cheque or Post-office order, or in any other form, will be thankfully received by the Treasurer or the Secretaries, at 7, Adam Street, Strand, London, W.C.

DEPUTATION WORK.

General Field gave a report of recent deputation work, and the Council desired that their best thanks be presented to Madame C. de Vismes de Ponthian, the Rev. J. J. Luce, Dr. Small, and Mrs. Digby Dent, for their kindness in convening meetings in their houses on behalf of the Alliance.

COPENHAGEN CONFERENCE.

Mr. Arnold gave a report of his last visit to Copenhagen for the purpose of conferring with the Committee regarding the arrangements for the Conference. He found that everything was working satisfactorily; and the programme of subjects and speakers was considered and agreed upon.

In regard to hotel and travelling arrangements, the negotiations had been successful in securing considerably reduced rates.

The Council expressed their gratification with the report presented by their Secretary.

SPECIAL FUND.

With regard to the Special Fund being raised, it was stated that the amount received and promised up to the present time was only about £400, out of the £700 required.

VISITORS FROM THE UNITED STATES.

The Chairman introduced the Rev. Professor Schaff, D.D., Secretary of the American Branch, and the Rev. Professor G. E. Day, D.D., also a member of the New York Committee. Both gentlemen spoke briefly, expressing their gratification in hearing of the success of the arrangements for the Copenhagen Conference. Many of the forty or fifty gentlemen who had been appointed delegates from the United States Alliance to the Conference when it was fixed for Stockholm had made their plans before the change to Copenhagen was accomplished. The New York Committee had requested all such who were visiting Europe to attend the meeting in Copenhagen. Several had already intimated their intention to do so, and Dr. Schaff and Dr. Day both expressed the pleasure it would give them to take part in the proceedings of the Conference.

CHRISTIAN UNION IN ITALY.

A communication was read from the Rev. Signor Teofilo Gay, of Florence, enclosing copy of the official minutes of the recent meeting in that city for the promotion of union among the Evangelical Churches of Italy. Mr. Gay states that he was appointed Secretary of the Assembly, and was instructed to report the decisions arrived at to this Council, as well as to the General Conference at Copenhagen. He adds: "You will see how Evangelical Italy is slowly, but wisely and seriously, advancing towards union, and I am sure that all the British Council of the Alliance will rejoice at this fact."

The Council desired the Secretary to convey to Mr. Gay the expression of their sincere gratification in receiving the very encouraging report which has reached them with reference to the promotion of Christian union in Italy. The Council cannot but believe that the step now taken will greatly conduce to the growth of spiritual life amongst the members of the different Evangelical Churches in Italy, as well as to the extension of the Redeemer's kingdom.

RELIGIOUS LIBERTY.

On the subject of Religious Liberty it was reported (1) that the memorial to the King of Hungary on the subject of persecutions reported in the April number of *Evangelical Christendom* had been forwarded for presentation to his Majesty; (2) that a letter had been received from the Rev. J. D. Kilburn, of St. Petersburg, announcing the release of Mr. Almanoffsky from prison.

A letter was read from the Rev. Wm. Adamson, of Old Ford, calling the attention of the Council to the fact that full religious liberty was not enjoyed at Monaco. He referred to the case of a gentleman who was apprehended for distributing Bibles, New Testaments, and religious tracts, and when he subsequently applied to the Prince, he was refused permission to distribute the Sacred Scriptures and religious books.

MANSION HOUSE CONVERSAZIONE.

The Secretaries reported that the Conversazione at the Mansion House, on May 20, was attended by about 600 members and friends of the Alliance, including representatives from no less than fifteen different countries; and a large portion of the evening being devoted to social intercourse, the occasion was felt to be one of more than usual interest.

It was unanimously resolved that the best thanks of the Council be presented to the Right Hon. the Lord Mayor and the Lady Mayoress for their kindness and hospitality in entertaining at the Mansion House so large a number of members and friends of the Alliance; thus affording an opportunity for Christian intercourse between brethren representing so many different countries and nearly all the sections of the Church of Christ.

DEPUTATION WORK.

Lieut.-General Field reported his having visited Cheltenham and Gloucester, in the hope that through addresses at drawing-room meetings, etc., God would work to show His people the vital importance and duty of cultivating brotherly love, and of manifesting the unity of all who love the Lord Jesus Christ. At the former place, Madame C. de Vismes de Ponthian very kindly gathered Christian friends together in her drawing-room on May 23, and several ministers, at the close of the address, expressed their earnest desire that in Cheltenham the principles of the Evangelical Alliance might receive a fuller development.

At Gloucester, a cordial reception was given to the deputation by brethren of the different denominations. The Rev. J. and Mrs. Luce kindly convened a meeting at their house on May 25, and the address elicited many expressions of deep interest. The great importance of the Alliance influence and operations at home and abroad was acknowledged with thankfulness to God. At the close of the meeting, many friends came forward and signified their desire to become members of the Alliance. Three Gospel addresses were also given by General Field during his stay at Gloucester, at the request of the Vicar.

On May 10 Mrs. Digby Dent kindly invited Christian friends to meet General Field in her drawing-room at the Soldiers' Home, at Woolwich, to hear an address on the principles and work of the Evangelical Alliance. Major Owen Hay presided. The attendance was small, owing to another meeting being held at the same hour, but friends were interested, and some of these expressed their desire to become members of the Alliance.

On June 4, at their residence, Stanley Gardens, a drawing-room meeting was also kindly convened by Dr. and Mrs. Small. The Rev. Dr. Morrison presided, and a goodly number of friends listened with much interest to the address of Lieut.-General Field on the principles and operations of the Society. Information was also given relative to the International Conference of the Evangelical Alliance, to be held (D.V.) at Copenhagen from September 1 to 7.

COPENHAGEN CONFERENCE.

The *Christian* of June 19 comments in the following terms on the arrangements for the Copenhagen Conference:—

"The Evangelical Alliance Council are to be congratulated on the success which has crowned their efforts to effect an arrangement for the Conference to be held at Copenhagen in September next, also upon the completeness of the programme of meetings they are able to announce. The Conference promises to be one of the most practical and effective that has yet been convened. Among the most prominent speakers will be the venerable Dr. Kalkar, of Copenhagen; Professor Godet, of Neuchâtel; Pasteur Theo. Monod, of Paris; Professor Schaff, of New York; with Drs. Angus, Sinclair Paterson, Eustace Condor, and others from our own land. The Lord Mayor of London is also upon the list. Everything possible is being done to facilitate the cheapness and ease of the journey, and to provide for the accommodation of visitors in Copenhagen. Looking at the beneficial results to be expected from such a gathering, we can but bid hearty God-speed to the movement, and trust the £700 or so required for expenses will soon be forthcoming. Among the themes chosen for consideration at this Congress, none strikes us as more important and practical than that assigned to Professor Myrberg, of Upsala, *i.e.*, 'Returning to true Christian Simplicity, a condition necessary to the Revival of True Religion in our Times.' The boasted progress of the nineteenth century, so far from casting primitive truth and apostolic methods into the shade, only serves to reveal the deep necessity of a return to old types of thought and original plans of action. Could the apostles come back to us, they would find much connected with modern Christianity as cumbrous and ill-suited to their warfare as Saul's armour was to David. The Athenian rage for novelties still continues, and the disposition to gratify it largely prevails in the churches, but the only path to Pentecostal blessing is the obtainment of Pentecostal power, and the best means of securing this is a return to the simple faith and prayerful fervour which then marked the disciples of Christ."

The *Rock* of June 6 has the following remarks:—

"The Evangelical Alliance will hold its next International Conference at Copenhagen, in the first week of September. There is something very cheering in the gathering

together of so many Christians of 'different administrations,' all worshipping 'the same Lord'—unity in variety—the very foretaste of heaven. The Evangelical Alliance is a grand institution. It unites men of all nationalities, of diverse languages, of various forms of religious worship, into a universal brotherhood. Such an Alliance resembles the formation of the material world. The more closely we examine the creations of God, the remains of past ages, or the living forms of our own, the more clearly we shall see that the *plan* is unity, but the *form* variety—the one indicating the same Almighty mind, the other that boundless benevolence that knows no rest till in every possible combination it has produced every conceivable form of beauty, existence, and enjoyment. The bane of Christianity is church exclusiveness, and priestly arrogance, and sectarian wrangling, and bitterness of spirit. Why, at the very time when the Jews were crying out so vigorously, 'The Temple of the Lord, the Temple of the Lord are we,' they were never so far from the spirit of true religion."

THE EVANGELICAL ALLIANCE AT THE MANSION HOUSE.

THE *Methodist* of June 4 gives the following interesting report under the above heading:—

"Only let the Gospel of our Lord have free course and be glorified, and England will prosper; but if, on the other hand, true religion declines, England will decline also, and this country will go from bad to worse." Such, in effect, was the justification of the Lord Mayor, as trustee to the public, for entertaining at the Mansion House gatherings like that which assembled in the Egyptian Hall on Tuesday evening, the 22nd ult., when about 600 members and friends of the Evangelical Alliance were welcomed by the Chief Magistrate and the Lady Mayoress. The assembly, and more especially the elements composing it, accentuated the fact that there is a true union existent among Christians of different religious denominations, and the surest guarantee of the genuineness of such an alliance is the basis on which it rests—*Unum corpus sumus in Christo*. The paramount object of the Evangelical Alliance is to promote the *union* of all who love Christ; not uniformity—a distinction clearly pointed out by Canon Fleming during the "meeting" which intervened between the reception and the conversazione proper. "Uniformity," said the learned Canon, "is neither desirable nor attainable. We must all have our preferences," he went on to say, "and seeing how different are the grooves into which our Christian service has been directed, how great are the diversities of temperament and varieties of character, the wonder is not that we differ, but that, constituted as we are, we should ever agree as we do." And then followed words which, coming from the lips and, we doubt not, from the heart of one who is an ornament of the Church of England, and an Hon. Secretary of the Evangelical Alliance, are acceptable as they are gratifying to all who love the Lord Jesus Christ in sincerity: "I can rise above my own loved Church of England and welcome all who love Christ, and are engaged in rescuing souls for Him." From near and far, and animated with the spirit of these noble utterances, guests of varying nationalities and differing denominations flocked into the Mansion House, where the Lord Mayor and the Lady Mayoress received them with Christian courtesy and consideration. Not only were the British Churches represented by an army of clergymen and ministers, laymen and ladies, but a strong contingent swelled the ranks from many continental Churches, as well as flourishing branches of the Alliance in more distant lands. Here were European delegates from the sunny South and the cold regions of the North—from Italy and France, and from Norway, Sweden, and Denmark. The fairy-land of the Swiss had sent its representatives, the Fatherland also bore witness to the power of evangelical truth in the German Empire; Belgium was there, and Hungary, and Holland. Even the broad Atlantic was no barrier to Christian union with brethren in the grand old mother-country; the cry of India for more Gospel light also found expression in this interesting assembly; while Japan and China gave proof of an intercourse more elevated and noble than commercial traffic in picturesque fans and fragrant Bohea. The reunion was unique—all sections of the Christian Church at home and abroad combining in one demonstration of evangelical brotherhood. The guests were entertained for three hours; the first was occupied with the reception. During the second hour a meeting was held in the Egyptian Hall, where the Lord Mayor, surrounded by a host of eminent men, lay and cleric, and well known in connexion with every good work, emphasised with hearty words the cordial greeting he had already given to his numerous visitors. A member of the Council of the Evangelical Alliance himself, and therefore all the more competent to speak of the character of its aims and operations, he said it had its own position among the different societies which, in the eloquent month of May, claimed the sympathy and co-operation of Christians, because it brought into close communion with each other those who

love the same Lord and Master, and enabled them to look at the points on which they agreed, and to disregard the comparatively small matters on which they differed. The Rev. Canon Fleming then delivered a choice speech, in which he gave expression to the spirit of Christian union and brotherly love indicated in the passages already quoted. The Rev. Dr. Schaff, of New York, followed with an excellent address establishing the *raison d'être* of the Evangelical Alliance, and giving overwhelming proof of its power for good in other lands besides our own. He compared it to a mighty tree which had extended its branches all over the continent of Europe, all over the United States of America, and to the most distant provinces of the empire on which the sun never sets. The spirit which animated the Evangelical Alliance had infused a new inspiration into the veins of all Christendom, and as an example of its beneficial influence, the learned Professor instanced the General Conference held at New York in the year 1873, the heavenly effects of which remained to this day. Signor Trow, of Italy, pleaded for Christian union as a means of achieving victory over the two great enemies of the truth, infidelity and superstition, which prevailed to a great extent on the Continent. He also drew a bright side of the picture, by recording with gratitude what such a union had accomplished already in the Italian kingdom. In view of the Eighth General Conference to be held at Copenhagen in the first week of September next, Mr. A. J. Arnold (Secretary) gave information respecting arrangements for the forthcoming international gathering, and showed the advantages of such meetings, not only as manifesting Christian union, but stimulating to united prayer and Christian work, by means of mutual counsel and the discussion of subjects interesting to all who might participate in the proceedings. A warm vote of thanks to the Lord Mayor and Lady Mayoress brought a very profitable meeting to a close.

CONTRIBUTIONS RECEIVED SINCE MAY 20, 1884.

	£	s.	d.
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Rev. R. T. Pruste	5	5	0
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*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.